



COURSE NOTES

**Qabeelat Hosna
May 2009**

All that is good and correct is from Allah (*subhanahu wa-ta'ala*) alone –
the compilers are solely responsible for any mistakes and errors.

Bismillah al-Rahman al-Rahim

01 | Introduction

In this course, when ahl al hadeeth are mentioned, it refers to the classical approach and the people who tried to follow the Quran and Sunnah as close as they can.

It was narrated in Ibn Majah that Umm Salamah said about the Prophet (*sal Allahu alayhi wa sallam*) five days before his death: “When he was suffering the agonies of death, he uttered a few words...” When someone is dying, what he says is very important. These words must be of the most valuable words he said if not the most valuable words. If you want to advise those around you, if you are going to say something to them, what would you say? It would be something of significance. If the people who value the duniyah want to say something, it would be about what they value the most. The Prophet (*sal Allahu alayhi wa sallam*) was leaving the Muslim ummah with the most valuable advice. He said: “*As salah, as salah.*” This means: “I advise you in regards to your salah. I advise you in regards to your salah. I advise you in regards to your salah.” He reminds them three times. He was advising the Muslim ummah of the most valuable thing, and we will learn why salah is the most valuable thing in the deen.

The Prophet (*sal Allahu alayhi wa sallam*) according to a hadeeth of Aisha (*radhi Allahu ‘anha*) was physically weak and unable to stand up and lead the salah. He asked if the people had prayed. She replied that they were waiting for him. He asked for water and took a quick bath and wore his clothes and asked people to help him go out. As they were supporting him out, he collapsed, and they put him back in bed. When he woke up, the first thing he asked was: “Did they pray?” They replied that they had not. He asked for water again and refreshed and wore his clothes and went out but fainted again. This happened three times. Each time, when he woke up, the first thing he asked was if they prayed. After the third time, he said to let Abu Bakr (*radhi Allahu ‘anhu*) lead the salah for the people because he realized he would not be able to lead the salah. Aisha (*radhi Allahu ‘anha*) suggested having Umar (*radhi Allahu ‘anhu*) lead the salah. The Prophet (*sal Allahu alayhi wa sallam*) insisted on Abu Bakr. Aisha (*radhi Allahu ‘anha*) persuaded Hafsa (*radhi Allahu ‘anha*) to talk to the Prophet (*sal Allahu alayhi wa sallam*) about letting Umar (*radhi Allahu ‘anhu*) lead the salah. Abu Bakr (*radhi Allahu ‘anhu*) led the salah.

For a few days, Abu Bakr was leading the Muslim in salah, and everyone was wondering when the Prophet (*sal Allahu alayhi wa sallam*) would come out. For almost two weeks, the Prophet (*sal Allahu alayhi wa sallam*) could not go out until one night. Abu Bakr was leading the Muslims in salah, and the Prophet (*sal Allahu alayhi wa sallam*) from the house of Aisha (*radhi Allahu ‘anha*) was looking out the window to the congregation and saw Abu Bakr standing as imam and the people lined up straight making the salah without him being there, and he smiled. He was happy because everyone was doing what they were supposed to be doing even though he was not there.

When those who were close to the window saw the Prophet (*sal Allahu alayhi wa sallam*), they almost left their salah to greet him, but the Prophet (*sal Allahu alayhi wa sallam*) pointed with his hand for them to stay in their position. Abu Bakr (*radhi Allahu ‘anhu*) heard the noise behind him and turned to see the Prophet (*sal Allahu alayhi wa sallam*). He wanted to retreat back to give the Prophet (*sal Allahu alayhi wa sallam*) his position, but the Prophet (*sal Allahu alayhi wa sallam*) signaled for him to stay, and he put the curtain down and was never seen alive again.

The Prophet (*sal Allahu alayhi wa sallam*) was so happy that the Muslim ummah continued the legacy of what he had brought to them, and one of the greatest manifestations of the legacy and the most obvious sign of our deen is the salah.

The Prophet (*sal Allahu alayhi wa sallam*) loved salah so much that whenever he felt stressed out, he ran to the salah. Today, when people encounter calamities, they run away from salah. They do not realize that the tests and trials are blessings from Allah to ensure that we are on the straight path.

According to hadeeth Aisha (*radhi Allahu ‘anha*): Whenever the Prophet (*sal Allahu alayhi wa sallam*) was afflicted by any sadness or calamity, he rushed to salah. Why? Because he wanted the divine link with Allah (*subhanahu wa-ta‘ala*).

The Prophet (*sal Allahu alayhi wa sallam*) would tell Bilal: “Bring us some comfort” because he would call for the salah. The Prophet (*sal Allahu alayhi wa sallam*) knew how valuable salah is for the Muslim ummah and became the best example for us. If you read the books of salah and ibaadah, you will be surprised. The Prophet (*sal Allahu alayhi wa sallam*) would perform ibadaat in the day, evenings, night, middle of the night, and end of the night. There were many times where Aisha (*radhi Allahu ‘anha*) narrated ahadeeth that she would wake up in the middle of the night and the Prophet (*sal Allahu alayhi wa sallam*) was not there and when she looked for him, he was making salah.

Abdullah ibn Abbas (*radhi Allahu ‘anhu*) as a teenager once slept in the house of his aunt Maymoona and was waiting to see what the Prophet (*sal Allahu alayhi wa sallam*) would do in the night. He made wudu and joined the Prophet (*sal Allahu alayhi wa sallam*) in a long salah. When Aisha (*radhi Allahu ‘anha*) saw this from the Prophet (*sal Allahu alayhi wa sallam*), she asked him why he is doing this because Allah had forgiven his sins, and he replied, “Shouldn’t I be a grateful servant?”

Today, people think of salah as a burden and are happy when Ramadan is over because there is no more taraweeh and qiyam al layl. Since the past Ramadan, how many times did you pray qiyam al layl? How regular have you been? Qiyam al layl is the big challenge.

When the Prophet (*sal Allahu alayhi wa sallam*) died, the companions carried the legacy and their ibaadah was the best. The legacy continued after their time. Ibn Qayyim Al Jawziyyah explains the salah saying: “When it comes to salah, this is how you get your provision from Allah (*subhanahu wa-ta‘ala*). It even protects your health. It deters harm away from you. It takes sicknesses and diseases away from you and strengthens your heart spiritually and physically. It makes your face shine, and you feel happy and excited when you pray your salah. It takes laziness away from you. When you make wudu, it refreshes your body. It nourishes the ruh.”

Today, the situation of salah has changed dramatically. Many people complain about the quality of their salah and question the benefit of salah. Many do not feel the sweetness of salah.

The Prophet (*sal Allahu alayhi wa sallam*) said, “The first thing you will lose from your deen is al amanah (i.e. people mistrust each other) and the last thing will be as-salah.” How many people do you know around you whom you do not trust? The salah is a trust and amanah we should take care of.

Allah (*subhanahu wa-ta‘ala*) said: “Woe to the *musalleen* (those who do their ibaadah), those who are neglectful of their salah.” The ulema say that this means they are neglectful of performing the salah on time and properly. When it comes to ibaadah, always look up and higher.

The story of this class: Why this class today? This is a very practical class because you deal with it every single day. It is all about the quality of the link. You may have a ‘dial-up connection’ link to Allah (*subhanahu wa-ta‘ala*), and if you try to download blessings, it will take forever, and you may lose connection and have to keep downloading. If you have a good, strong and wireless connection dedicated only to you, then it means that it will be super-fast, which is a divine connection between Allah (*subhanahu wa-ta‘ala*) and you. If you have too many users in the connection and are doing it for other people, then it slows down.

Most of the questions imams receive from people are about ibaadah issues, and 80% are about salah.

Disclaimer: It is almost impossible to teach fiqh of salah without teaching the different views because in the communities, people come from all over the place and have different schools of thought and different levels of education.

Class objectives:

1. Explain the value and importance of salah in the life of Muslims.
2. Provide you with a description of the various types of salawat. There are some forms of salah based on weak or fabricated ahadeeth.
3. Give you a detailed description of the proper methodology of salah. For example: when do you raise your hands, how do you raise hands, where do you raise your hands. Another example: the finger (point, move, how to move).
4. Provide you with confidence that when you make you a mistake or the imam makes a mistake, you know what to do.
 In a jumu'ah salah, the imam was a very prominent person in the ministry of Islamic affairs in the country. He made only one sajdah and started making his tashahhud. People said: 'subhanAllah' and the imam continued until he said the tasleem. Another shaykh who was present stood in front of everyone and said, "Allahu Akbar" and started the salah. Half of the masjid followed and half did not know what to do. The other imam stood up because the second rak'ah is considered invalid because it is missing a sajdah.
5. Contemporary scenarios. For example: traveling and salah, a doctor performing surgery
6. This course assumes that you have already taken a course on tahaarah because purification related scenarios will not be discussed.
7. Sweetness of every part of the salah. Some people are interested in knowing the secret behind the five prayers. What is the secret behind raising the hands in salah? What is the secret behind saying "subhana Rabbi al-adheem" and "subhana Rabbi al-'ala"?
8. The action items. As we learn a few things, we will take an exercise of practicing.

Shafi'ee Fiqh:

- As Sunni Shafi' law code, Matn Abi Shujaa
- Manual of Islam, Al Maqaasid by Imam An Nawawi
- Reliance of the Traveler, Umdat As Salik by Ibn Naqeeb Al Misri

Hanafi Fiqh:

- Mukhtasar-ul-Quduri by Quduri
- Fiqh al Imam Abdur Rahman bin Yusuf

Comparative Fiqh:

- AlMajmoou' by an-Nawawi – in Arabic (Shafi'ee)
- AlHidaayah by Marghaynani (Hanafi)
- The Prophet's Prayer Described, Shaykh Al Albani
- Fiqh us Sunnah by As Sayyid Saabiq
- Salat: The Islamic Prayer form A to Z by Dr. Mamdouh Mohamed

Sources of Evidences:

- Balagh al Maraam by Ibn Hajar al Asqalaani (Shafi'ee)
- Aathar us Sunan by Nimawi (Hanafi)

Our focus will be on the Shafi'ee and Hanafi madhabs as well as madhab ahl al hadeeth. When the 'imam' is mentioned in the class, it does not mean his personal view or his opinion, but it means the opinion of his school of thought. The madhab itself evolved and started one way based on specific principles, and the madhab developed and became more sophisticated and may have a new opinion.

This class will be full of new Arabic terminology. In order to make it easier, there is a glossary of terms at the end of the notebook with the Arabic text and a transliteration. The meaning was left blank for you to fill in.

Definition of Salah

In Arabic, usually the word ‘salah’ is written with a *tammar-buttah*. In the Quran, it is sometimes written with a *wow*. The word ‘salah’ comes from the root *saad-laam-ya*.

Linguistic Definition:

1. Du’a and Istighfaar (Supplication and seeking forgiveness)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower. [At-Tawba, 9:103]

The meaning: make du’a for them, supplicate for them

Abu Hurayrah (*radhi Allahu ‘anhu*) said that the Prophet (*sal Allahu alayhi wa sallam*) instructed that if someone is invited for food, they should respond. In our culture today, people refuse because they feel like they have to exchange the invitation.

If you are fasting and someone offers you food, the meaning is to make du’a for that person and tell them that you are fasting.

2. Forgiveness and Mercy

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Allah sends His Salat (Graces, Honors, blessings, Mercy, etc.) on the Prophet (Muhammad (*sal Allahu alayhi wa sallam*)) and also His angels too (ask Allah to bless and forgive him). O You who believe! Send your Salat on (ask Allah to bless) him (Muhammad (*sal Allahu alayhi wa sallam*)), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. as-salamu ‘alaykum). [Al-Ahzaab 33:56]

Allah (*subhanahu wa-ta’ala*) has commanded the believers to invoke the mercy of Allah and forgiveness for the Prophet (*sal Allahu alayhi wa sallam*).

3. Houses of worship

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هُمَا لَمْ يَكُونَا لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَطَعَنُوكُمُ فِي دِيَارِهِمْ لَوْلَا حُدُودُ اللَّهِ فَكَفَى اللَّهُ لَكُمُ الْيَوْمَ عَذَابَهُمْ إِنَّ اللَّهَ يُقَاتِلُ الَّذِينَ الٰهَ إِلَّا اللَّهَ وَنُحَذِّرُكُمُ الْيَوْمَ مِنْ قَوْمٍ عَصِيبٍ لِقَايُهُمْ فِي عَذَابٍ مُتَسَاوِينَ ﴿٢٢٠﴾

Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” - for had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty. [Al Hajj 22:40]

The term *salawat* means the place for salah.

4. To burn

In Arabic, the profound meaning is within the structure of the word itself. The actual tri-letter root has a meaning that has nothing to do with worship or ibaadah, which is burning. *As-Sali* means to roast something. When the ulema checked the connection between ‘burning’ and the meaning of salah, they made a connection. The salat burns your sin completely. To purify gold, it is burned. Similarly, when someone is sick, the Prophet (*sal Allahu alayhi wa sallam*) said that sickness and fever is like a furnace for the believer and purifies from the sins.

Lane’s Arabic-English dictionary is available for free online. Page 1720 in the letter *saad* section, and all of the definitions of the terminology are provided.

Technical Definition:

“A particular **act of worship**; which involves **the practice of particular statements and actions performed in a particular manner**. It **starts with Takbeer** (saying Allahu Akbar) and **ends with Tasleem** (saying assalamu alaykum wa rahmatullah).”

In the Arabic language now, if someone uses the word ‘*salah*’ or ‘*salli*’, the first meaning is to perform salah in the way that we know it.

Savor the sweetness of the definition:

Q: What is the relationship between the linguistic and technical definitions?

- Salat involves the participation of all your senses. One of the most important aspects of salat is khushoo’, meaning the mind, heart, hand, and tongue are all involved in the salah, and if they are not, then the salah is incomplete.
- The most important act of salah is dhikr and remembrance of Allah. The salah begins with ‘Allahu Akbar’ and a du’a, which are words of dhikr and remembrance.
- Mercy and forgiveness are most solicited in salat. When someone prays salah and goes into sujood, he usually asks for mercy and forgiveness the most.
- Salat is best done in its most designated area, a house of worship. People frequently visit the place for ibaadah.

Whenever you raise your hands in salah, it is as if you are saying that you are throwing everything else behind your back and Allah is the Greatest.

History of Salat

Before Islam:

1. During the time of Ibrahim

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً
مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٤٣﴾

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your sacred House (the Ka’bah at Makkah); in order, O our Lord, that they may perform As-salat (Iqamat-as-Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.” [Ibrahim 14:37]

One of the purposes of the journey of Ibrahim was so that they might establish salah in that completely dead and barren valley. This mention of salah was also in the Bible.

From the Bible:

“And Abram **fell on his face** and God talked with him, saying...” [Genesis 17:3 and 17:17]

This description is of prostration.

2. During the time of Isma’il

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿١٩٥﴾

And he used to enjoin on his family and his people As-Salat (the prayers) and the Zakat, and his Lord was pleased with Him. [Mariam 19:55]

3. During the time of Musa

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿٨٧﴾

And We inspired Musa (Moses) and his brother (saying): “Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salat (Iqamat-as-Salat), and give glad tidings to the believers.” [Yunus, 10:87]

From the Bible:

“And Moses made haste and **bowed his head toward the earth and worshipped.**” [Exodus 34:8]

This could look like three different forms: looking down, making ruku’, or making sujud.

“And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and **they fell upon their faces** and the glory of the Lord appeared unto them.” [Numbers 20:6]

This means congregational prayer.

4. During the time of Bani Isra'il

﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ

السَّبِيلِ ﴿١٢﴾

Indeed Allah took the Covenant from the Children of Israel (Jews), and we appointed twelve leaders among them.

And Allah said: “I am with you if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honor and assist them, and lend to Allah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight path.” [Al Ma'ida 5:12]

From the Bible:

“And Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen, with **lifting up their hands and they bowed their heads and worshipped the Lord with their faces to the ground.**” [Nehemiah 8:6]
This is most likely ruku'.

“And Joshua **fell on his face to the earth and did worship.**” [Joshua 5:14]

“And Jehoshaphat **bowed his head with his face to the ground and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.**” [Chronicles 20:18]

5. During the time of 'Eesa

يَمْرَيْمُ أَقْنِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

O Mary! “Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Raki'un (those who bow down etc.).” [Al Imran 3:43]

This is another form of congregational prayer. Women used to worship during that time as well.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

“And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live.” [Mariam 19:31]

From the Bible:

“And he [Jesus] went a little farther, and **fell on his face and prayed**, saying...” [Matthew 26:39]

“And when the disciples heard it, they **fell on their face**, and were so afraid.” [Matthew 17:6]

Q: How did salat look like during the times predating Islam?

a. Praying in the House of Allah

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and we commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer). [Al Baqarah 2:125]

b. Praying in the Mihraab (Chamber)

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): “Allah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. the creation of 'Iesa (Jesus), the word from Allah (“Be!” - and He was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.” [Al Imran 3:39]

❖ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٣٨﴾

And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room). [Saad 38:21]

Today, the mihraab is the chamber in front of the imam. However, their mihraab was different and referred to a secluded area in the house of worship for the clergy people to perform acts of worship. This was mentioned in the story of Dawud and Sulayman.

c. Praying in the house

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

And We inspired Musa (Moses) and his brother (saying): “Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salat (Iqamat-as-Salat), and give glad tidings to the believers.” [Yunus 10:87]

They prayed in their own houses. Today, people designate one area of the house as the ‘temple’.

- d. Standing in salah
- e. Ruku' (bowing down)
- f. Sujood (prostration)

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ

السُّجُودِ ﴿٦٦﴾

And (remember) when we showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): “Associate not anything (in worship) with Me, [La ilaha ill-Allah (none has the Right to be worshipped but Allah Islamic Monotheism)], and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.);” [Al-Hajj 22:26]

يَمْرَيْمُ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

O Mary! “Submit yourself with obedience to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Raki'un (those who bow down etc.).” [Al Imran 3:43]

Allahu 'Alam if this is the same as how we do it, but we know that they did prostrate. When priests are ordained to higher positions in the church, they humble themselves in that fashion of lowering themselves to being flat on their stomachs, and they lay there for some time until they are called to their positions. We believe that it should be done in the format that we do, which is the sujood. Allahu 'Alam if it was done at the time of Musa (alayhi salaam).

g. Congregational Salah

يَمْرَيْمُ أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

O Mary! “Submit yourself with obedience to Your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Raki'un (those who bow down etc.).” [Al Imran 3:43]

h. Establishing dhikr in salah

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

“Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My remembrance.” [TaHa 20:14]

Allah commanded Musa to make the salah solely for Him.

i. Taking shoes off

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾

“Verily! I am Your Lord! So take off your shoes, you are in the sacred valley, Tuwa.” [TaHa 20:12]

Savor the sweetness of the history of salat:

- Muslims were not the first or only people who performed salat. We are carrying a legacy. If someone asks you, ‘why do you pray like that?’, then respond by saying, ‘why don’t you pray like that?’ The previous prophets all did it. We are carrying the legacy of the prophets who came before us.
- Actions of salat are universal, not exclusively Islamic. When someone suggests salah, then tell them that it is how you humble yourself to Allah.
- Acts of salat represent humility and humbleness and a sign of devotion.

- Some salat related rituals might be different from what we do today.

Action Item:

- Start a dialogue with a non-Muslim friend over the concept of salat or prayers.
- Discuss with them the meaning and actual format of salat.
- See how much do they know about the salat of their prophets.

In Islam:

Stage 1: The 2nd or 3rd year after the first revelation.

The obligation of salah was something early.

1. Two prayers, one in the morning and one in the evening

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤٠﴾

So be patient (O Muhammad (*sal Allahu alayhi wa sallam*)). Verily, the Promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord In the Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkar (i.e. the time period from early morning or sunrise till before midnoon). [Ghafir 40:55]

There were two special times for the Prophet (*sal Allahu alayhi wa sallam*) to perform prayers without specifying the format. He (*sal Allahu alayhi wa sallam*) was not told how to perform the prayer. This was the beginning during the time of the Prophet (*sal Allahu alayhi wa sallam*).

2. Qiblah was towards Jerusalem

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾

And We made the qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels. [Al Baqarah 2:143]

They were instructed to face the direction of Jerusalem in the salah. The Prophet (*sal Allahu alayhi wa sallam*) had to pray towards the direction of Jerusalem for almost 15 years. He prayed towards Jerusalem more years than towards the Ka'bah.

3. Form of salat was same as the original

Stage 2: The Night Prayer

1. The obligatory night prayer

يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ قُمْ أَلَيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ أَنْ تَرْتِيلًا ﴿٤﴾



O You wrapped in garments (i.e. Prophet Muhammad (*sal Allahu alayhi wa sallam*))! 2. Stand (to pray) all night, except a little. 3. Half of it, or a little less than that, 4. or a little more; and recite the Quran (aloud) in a slow, (pleasant tone and) style. [Al Muzzammil 73:1-4]

Tarteel means the slow recitation of the Quran. When you stand half of the night reciting with tarteel, it is a long salah. The sahabah afterwards were also instructed to do that. For the early companions, the obligation of salah was the hardest because they had to pray qiyam al layl every single night for an entire year.

2. The abrogation of the obligation

﴿١﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي أَلَيْلٍ وَنِصْفَهُ، وَثُلُثُهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ أَلَيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَّنْ حُصُوه فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۚ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in Mercy). So, recite you of the Quran as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's cause. So recite as much of the Quran as may be easy (for you), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful. [Al Muzzammil 73:20]

We do not know much about the salat at that time in terms of the number of rakat, but we know that there was long recitation and standing and rukoo' and sujud. Aisha (*radhi Allahu 'anha*) explained later that they would pray two rak'at. All of the salawat were only two rak'at. The obligation was then abrogated, meaning it changed from being an obligation to a recommendation. However, after an entire year of practicing qiyam al layl, the sahabah continued with the ibaadah, but it was now optional, and they began competing with this. The companions had to endure hardships on personal and community levels.

Aisha (*radhi Allahu 'anha*) narrated: "Verily, Allah made standing at night (for prayer) obligatory at the beginning of this surah (Al Muzzamil 73). So the Messenger of Allah and his companions stood for an entire year during the night (in prayer) until their feet swelled. Allah held back the revelation of the end of this surah for twelve months. Then, Allah revealed the lightening of this burden at the end of this surah. Then, the standing for night prayer became voluntary after it used to obligatory." [Ahmad and Muslim]

Aisha (*radhi Allahu ‘anha*) narrated that the obligation of salat was two rak’at.

Stage 3: 3 years before the Hijra / 5 years before the Hijra (depending on the year of Isra wa al Miraj)
 (The Night of Al Isra wa al Miraj)

The people in Makkah decided to boycott the family of the Prophet (*sal Allahu alayhi wa sallam*). The entire family of the Prophet (*sal Allahu alayhi wa sallam*) was cut off from the Quraysh completely. In order to enforce this boycott, they drove the family of the Prophet (*sal Allahu alayhi wa sallam*) out of Makkah into a valley. Banu Hashim was sent to a ‘concentration camp’, and they remained there for almost three years. Sa’ad ibn Abi Waqas said that he was walking at night while starving and stepped on something moist and ate it, and that until that day he had no idea what he ate. Khadija (*radhi Allahu ‘anha*) and his uncle Abu Talib both died during that year. When the boycott was over, the Prophet (*sal Allahu alayhi wa sallam*) and his tribe went back to Makkah. His political support was gone after the death of Abu Talib.

The Prophet (*sal Allahu alayhi wa sallam*) was always anxious about what was going to happen and decided to go to Ta’if to try to gain support. The Prophet (*sal Allahu alayhi wa sallam*) went out with high expectations that the people there would accept the daw’ah. He invited them to Islam and remained with them for almost two weeks, and the answer he received from them after two weeks was harder than what he endured from his people for ten years. Aisha (*radhi Allahu ‘anha*) asked the Prophet (*sal Allahu alayhi wa sallam*) if he had suffered anything worse than the defeat at Uhud, and he replied that the defeat was nothing compared to his days in Ta’if. When he was going down the mountain returning to Makkah, he was unaware of his surroundings until he arrived in the valley. Eventually, the Prophet (*sal Allahu alayhi wa sallam*) went to ask for protection to enter into his own city. He went to Mu’tim ibn Adi, who was one of the non-Muslim leaders, and was given his protection with his ten sons. The Prophet (*sal Allahu alayhi wa sallam*) entered Makkah and made tawaaf. The Prophet (*sal Allahu alayhi wa sallam*) was feeling let down completely because Ta’if had not responded and his own people were rejecting him.

He was sleeping outside of the Ka’bah and Jibreel (*alayhi salaam*) came to wake him up. He went with Jibreel and saw a strange animal like a horse with wings: Al Baraa’. They both rode on the animal and began flying. For the Prophet (*sal Allahu alayhi wa sallam*), it was a low point in his mission and then he saw all of these miracles. He went to the seventh heaven and met many prophets. He was receiving emotional support. When he went all the way to the seventh heaven, it was time for him to meet with His Lord. He went to a location and Jibreel told him to go forward on his own. Jibreel told him that he could not go any further with him. The Prophet (*sal Allahu alayhi wa sallam*) took the privilege of going to a station that was further than the angels could reach. Allah spoke to the Prophet (*sal Allahu alayhi wa sallam*). He (*sal Allahu alayhi wa sallam*) received the instruction of the five daily prayers.

1. The five daily prayers

The Prophet (*sal Allahu alayhi wa sallam*) was given fifty salawat. On his way back, he (*sal Allahu alayhi wa sallam*) met Musa (*alayhi salaam*) who told him that fifty prayers was too much. Musa told him to return to Allah and ask him for less. Allah (*subhanahu wa-ta’ala*) told him 45 prayers. Musa told him to make them less. Then he was given 40 prayers. He (*sal Allahu alayhi wa sallam*) went back and forth until he was given 5 salawat. Musa told him that five prayers were still too much. The Prophet (*sal Allahu alayhi wa sallam*) said that he could no longer ask Allah (*subhanahu wa-ta’ala*) for less because he felt shy and embarrassed. Allah (*subhanahu wa-ta’ala*) told him that there are five prayers with the reward of fifty.

Allah (*subhanahu wa-ta’ala*) called the Prophet (*sal Allahu alayhi wa sallam*) to come before him without any intermediary to give him the instruction of salah, which is why it is one of the most important obligations for Muslims to take care of and maintain regularly.

Anas reported the Messenger of Allah said: "...Then Allah revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Musa, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers every day and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Musa and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said, 'O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers.'" [Bukhari]

2. Times of the five daily prayers

Jibreel came to him at the beginning time of each salah on the first day and prayed with him. On the next day, Jibreel came at the end time of each salah except maghrib, and on each occasion, he led the Prophet (*sal Allahu alayhi wa sallam*) in salah. At the end of the second day, Jibreel said that the time for each salat is between the two times he visited.

The Prophet (*sal Allahu alayhi wa sallam*) learned the salat from Jibreel (*alayhi salaam*).

Ibn Abbas narrated that the Angel Jibreel led the Prophet, to teach him the prayer times. On the first day he prayed all the prayers at the beginning of their respective times and on the second day he delayed the prayers until just before the end of their times for all prayers except Maghrib where he instead prayed it on both days at the same time, and then said: "...the time of each Salat is between these two times." [Tirmidhi]

3. Prayers were two rak'ah only

The Prophet (*sal Allahu alayhi wa sallam*) and his companions would regularly pray two rak'at.

Aisha narrated: "The prayer was prescribed as consisting of two rak'ahs both when one was resident and when traveling. The prayer while traveling was left according to the original prescription and the prayer of one who was resident was enhanced." [Abu Dawood]

4. They were allowed to speak during salah.

If someone came late in salah, they could talk to the person next to them in salah to ask them which rak'ah it was. Later, this was prohibited.

Stage 4: 2nd year after the Hijra

1. Qiblah was changed towards Makkah

The Prophet (*sal Allahu alayhi wa sallam*) prepared the sahabah for immigration and sent Musab ibn Umair to Madinah to make preparations. The Prophet (*sal Allahu alayhi wa sallam*) for almost two years in Madinah prayed in the direction of Jerusalem. The Prophet (*sal Allahu alayhi wa sallam*) was longing to pray towards Makkah. Allah (*subhanahu wa-ta'ala*) knew his desire. The Prophet (*sal Allahu alayhi wa sallam*) received the instruction in Surah Al Baqarah to change the direction of the qiblah towards Makkah.

What is the significance of the change in direction of the qiblah? Some of the ulema say that this is a symbol to indicate the shift of the spiritual guidance from Bani Isra'il to Bani Isma'il. Allah (*subhanahu wa-ta'ala*) promised Ibrahim (*alayhi salaam*) that he would have many generations that would worship Him. After 500 years from the time of 'Eesa, Allah (*subhanahu wa-ta'ala*) sent the final message through Isma'il from his son Muhammad.

Al-Bara bin 'Azib narrated: "Allah's Messenger offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah). The first prayer which he offered (facing the Ka'bah) was the Asr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in Ruku') during their prayers (facing Jerusalem). He addressed them saying, 'By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (Ka'bah).' Hearing that, those people immediately changed their direction towards the House (Ka'bah) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous Qiblah (Jerusalem) before it was changed towards the House (the Ka'bah in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed: (And Allah would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)) (2:143)." [Bukhari and Muslim]

2. Salat was enhanced and number of rak'ahs increased
 Four rak'at for dhuhr, asr, and isha. Three rak'at for maghrib. Speaking became prohibited in the salah.

A man who was known for his long hands joined the salah late. He did not know of the prohibition of speaking in salah, and someone sneezed and said *alhumdulillah* and he replied, "*Yarhamuk Allah.*" When the salah was finished, the Prophet (*sal Allahu alayhi wa sallam*) turned to them and said, "Regular speech is not befitting the salah." The Prophet (*sal Allahu alayhi wa sallam*) showed such tolerance to his ignorance.

Aisha narrated: "The prayer was prescribed as consisting of two rak'ahs both when one was resident and when traveling. The prayer while traveling was left according to the original prescription and the prayer of one who was resident was enhanced." [Abu Dawood]

Savor the sweetness of salat in Islam:

- We followed the steps of the righteous nations before us in salat. Muslims are following the nations who came before.
- We are the only nation today that adheres to the original form of salat. This is something to be proud of.
- Allah is the Most Merciful that He prescribed salat gradually. If the salah was prescribed in its current format originally, it would not have been done. We as Muslims are in debt to Musa (alayhi salaam) because it was him who helped us make the salah five.
- Qiyam al layl is indeed the most powerful spiritual retreat. The sahabah were trained in qiyam al layl. Anyone who wants to be a successful student of knowledge or hafidh of Quran has to practice qiyam al layl. If you do not practice this, then you are missing a lot. Qiyam al layl is *madrassah* (a school that teaches people).
- The change of the qiblah was an indication to the significance of this ummah, shifting it from Bani Isra'il to Bani Isma'il.
- We do as little as five, and we get as much as fifty, such a lucrative bargain.
- May Allah reward the companions for enduring the hardships of performing the salat when it was most difficult. This is indeed something amazing. The Prophet (*sal Allahu alayhi wa sallam*) said that the reward of the companions is something beyond our reach. They endured the hardship of establishing this faith.

Action Item:

- Try to practice qiyam al layl during one of the weekends as long as you can afford.
- Repeat that few times
- Write your feelings about much the sahaba had to endure during those early times of Islam in regards to establishing the salat.

Examples of different types of salat:

1. Fard salat
 - The five obligatory salat

- Friday's salat
- 2. Wajib salat
 - Eid prayer
 - Witr prayer
- 3. Nafl salat
 - Ar-rawaatib
 - At-tasabeeh
- 4. Congregational prayer
 - Taraweeh
 - Al-istisqaa' (salah asking for the rain)
- 5. Individual's prayer
 - Ad-duhaa
 - Ash-shurooq
- 6. Prayers performed with no specific sabab (occasion or cause)
 - Nafl mutlaq
 - Qiyam al-layl
- 7. Prayers performed for a specific sabab (occasion or cause)
 - Al-istikhara
 - Khusoof and kusoof

Savor the sweetness of the types of salat:

- As we love variety and freedom of choice, Allah gave us various ways of praying to Him. If you pray the different salat, you will never miss the five daily prayers.
- We ought to fulfill our individual worship as much as we care about our congregational one. You should prolong your salat when you pray by yourself.
- The individual prayers are no less important than the congregational ones.
- In the voluntary forms of salat, those who wish to compete, let them compete.
- We do have many needs in this life and alhumdulillah there are many forms of salah that we can perform for each.
- What a blessing! The salat performed because of a specific cause reminds us to remember Allah in all occasions.

02 | Part One: Salat al-Fareedha (The Five Obligatory Prayers)

Ubada ibn as-Saamit narrated, the Messenger of Allah said: “Allah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushu’ [attuning the heart to the prayer [has a promise from Allah that He will forgive him. And whoever does not do that has no promise from Allah. He may either forgive him or punish him.” [Malik and Ahmad]

Chapter 1: The Value of Salat

Status of Salat

1. The main pillar of Islam

The Prophet (*sal Allahu alayhi wa sallam*) said, “Islam was built on five pillars...”

Mu’adh ibn Jabal narrated the Messenger of Allah said, “The uppermost level of the matter is al Islam, its pillar is salat, and the top of its hump is al-jihad.” [Tirmidhi]

If one of the pillars of a structure is removed, then the structure becomes shaky. Regardless of how much you try to ‘patch’ your deen, if you do not have the main pillar there, it will never be sound or strong.

2. The first obligation after the shahadah

If someone becomes Muslim, he is told that there are five daily prayers. When Mu’adh ibn Jabal was sent to Yemen, the Prophet (*sal Allahu alayhi wa sallam*) told him that after shahadah, the people need to be told about the salah.

3. It was prescribed in the heavens during the magnificent journey (al-Isra wa al-Miraj)

This is the only obligation that the Prophet (*sal Allahu alayhi wa sallam*) received directly from Allah (*subhanahu wa-ta’ala*).

Some of the sahabah reported that whenever they prepared to stand for the salah, they would turn pale and become anxious. When asked why he was that way, one of the sahabah replied: “Don’t you know who I will be standing before?” If you believe that Allah (*subhanahu wa-ta’ala*) is watching over you, then you will not offer something cheap, but you will offer the best of what you have.

4. Allah (*subhanahu wa-ta’ala*) gave the Messenger the obligation of Salat directly without any intermediates.

5. A public call – adhan was made to remind of it

The only ibaadah which has a regular reminder is salah. Every Muslim tries his best to keep aware of the time of the salawat. There is a public reminder five times a day. One of the significances of making the adhan public is to ensure that praise of Allah (*subhanahu wa-ta’ala*) is made. There is always continuous mention of Allah (*subhanahu wa-ta’ala*).

6. Purification act is stipulated prior to its performance

When making salah, extra precautions must be taken you and must be pure and clean. If you think about wudu as being preparation for standing before Allah (*subhanahu wa-ta’ala*), you will do it very well because you will want to perfect it for Allah (*subhanahu wa-ta’ala*).

7. Its obligation is maintained regardless of being in state of travel, fear, or sickness

8. The first matter of account on the Day of Judgment is about Salat

On the Day of Judgment, when we stand before Allah (*subhanahu wa-ta'ala*), the first question we will be asked is about salah.

“The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad.” [At-Tabarani]

9. The best of all deeds of worship

Abdullah ibn Masood narrated: “I asked the Messenger of Allah, ‘Which deed is most beloved to Allah?’ He said, ‘Salah at its appointed times.’ Then Abdullah asked, ‘And then what?’ The Messenger said, ‘Then kindness to parents.’ Then he asked, ‘And then what?’ The Messenger said, ‘Jihad in the way of Allah.’ [Bukhari and Muslim]

Accountability for Salat

A person who is accountable for salat should be:

1. A Muslim, man or woman
2. Reached the age of puberty. The physical signs of puberty are different for men and women. When a woman has her first period, this is when she has reached the age of puberty. When a boy has his first wet dream, he has reached the age of puberty. If they do not show any physical signs, then the maximum legal age for puberty is 15.
3. In a state of sound mind. The person who prays should know what they are doing. Some may lose sound mind forcefully (i.e. through surgery) or a person who may faint or be so tired that if they prayed they would not know what they are saying.

Q: What if someone deliberately drugs himself before salah time in order to skip the salah?

This cannot be taken as an excuse to skip salawat.

Aisha narrated, the Prophet said: “The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up, and from the one who has lost his mind until he recovers.” [Abu Dawood]

Abdullah ibn Amr ibn al-Aas, narrated, the Messenger of Allah (*sal Allahu alayhi wa sallam*) said, “Command your children to make Salat when they become seven years old, and spank them for it when they become ten years old, and arrange their beds (to sleep) separately.” [Abu Dawud]

Q: What is the ruling on the salat of a child?

Hadeeth: “The pen has been lifted from three...” One of them is the child until the child reaches the age of puberty. If a person takes a nap after dhuhr and oversleeps and does not wake up until the sun is going down, then the moment they wake up, they need to make the salah and are not accountable unless they are doing it on purpose or unless they know for sure that they will oversleep and miss the salah.

Hadeeth Abdullah ibn Amr ibn Al A's: The Prophet (*sal Allahu alayhi wa sallam*) said, “Command your children to pray when they become seven years old. Physically discipline them when they become ten years old, and arrange their beds (to sleep) separately.” [Abu Dawud]

It is a matter of bringing the discipline to the house.

When a woman was at Hajj, she raised her child, which indicated that the child was small. She asked the Prophet (*sal Allahu alayhi wa sallam*) if the Hajj would count for the child. The Prophet (*sal Allahu alayhi wa sallam*) said yes and that the mother would be rewarded for it. It counted as reward but not for his fard Hajj.

Rulings of Abandoning Salat

What is the ruling on a Muslim who does not perform Salat?

- First: Neglecting Salat by denying its obligation

Verdict: Unanimous agreement that this person is a kafir who is an apostate from the religion of Islam [Abu Hanifah, Maalik, Shafi'ee, Ahmad]

Exemption: A new convert who is not knowledgeable enough in Islam.

A woman was brought to Umar (*radhi Allahu 'anhu*) who had committed zina. Capital punishment was her punishment because she was previously married. Umar (*radhi Allahu 'anhu*) found that she was taking it lightly and was not aware of what was going on, and he asked her if she knew what she was doing. She replied that she did it and named the man. He asked her if she knew that it was haraam, and she replied that she did not. He did not punish her.

Evidence:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَتُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion. (In this way) we explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. [At Tawbah 9:11]

If they do not pray the salah, then they are no longer your brethren, meaning they are taken out of the fold of Islam.

Jabir narrated, the Messenger of Allah said: "Between a man and Shirk and Kufr there stands his neglect of the Salat." [Muslim]

If a person abandons salah with no valid reason, then it is considered an action of kufr and shirk.

- Neglecting salat out of laziness or other reasons without denying its obligation

Verdict: Two opinions:

First – This person is a Muslim who is fasiq (disobedient) – Abu Hanifah, Maalik, and Ash-Shafi'ee
This is the opinion of the majority of Muslim jurists.

Evidence:

Ubadah ibn -us-Samit narrated, the Messenger of Allah said: "Allah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushu [attuning the heart to the prayer] has a promise from Allah that He will forgive him. And whoever does not do that has no promise from Allah. He may either forgive him or punish him." [Malik and Ahmad]

Allah does not forgive shirk or kufr, but Allah may forgive anything else besides these. According to these scholars, if Allah may forgive it, then it is not kufr.

Second – This person is a kafir – (the school of Imam Ahmad, Imam Ahmad himself holds the first opinion)

Evidence:

Buraydah ibn al-Husayb said: "I heard the Messenger of Allah say: 'The covenant that distinguishes between us and them is the prayer, and whoever neglects it has disbelieved (become a kafir).'" [Ahmad, Abu Dawood, al-Tirmidhi, al-Nisaa'i and Ibn Maajah]

The first group responds to this evidence and says that the action itself is an act of kufr but does not cause the person to be a kafir.

If a person misses one excuse without a legitimate reason, then he is considered a kafir and must take the shahadah again and do many things.

School or Madhab	Opinion	Daleel
Imams Abu Hanifah, Malik, and Shafi'ee	This person is a Muslim but also a fasiq.	'Ubadah ibn -us-Samit (<i>radhi Allahu 'anhu</i>) narrated, the Messenger of Allah (<i>sal Allahu alayhi wa sallam</i>) said: "Allah has obligated five Prayers. Whoever excellently performs their ablutions, Prays them in their proper times, completes their bows, prostrations and khushu' [attuning the heart to the Prayer] has a promise from Allah that He will forgive him. And whoever does not do that has no promise from Allah. He may either forgive him or punish him." [Muwatta' Malik and Musnad Imam Ahmad]
Imam Ahmad	This type of person left the fold of Islam.	Buraydah ibn al-Husayb (<i>radhi Allahu 'anhu</i>) said: "I heard the Messenger of Allah (<i>sal Allahu alayhi wa sallam</i>) say: 'The covenant that distinguishes between us and them is the Prayer, and whoever neglects it has disbelieved (become a Kafir).'" [Musnad Imam Ahmad, Sunan Abi Dawood, Sunan al-Tirmidhi, Sunan al-Nisaa'i and Sunan Ibn Majah]

Savor the sweetness of the status of salat:

1. Every day you have a promise from Allah to forgive you, maintain your salat. There is a covenant with Allah to obtain forgiveness every single day, so do not miss that promise.
2. Your salat is the best capital you have to offer on the Day of Judgment. Increase your investment.
3. Salat is a unique form of creating a Muslim identity; carry your badge wherever you go. The Prophet (*sal Allahu alayhi wa sallam*) said that someone who does not pray has committed an act of kufr. If you maintain your five daily prayers, then you have that badge of Islam on you.
4. Salat was prescribed in the heavens. It is the Divine Link. If you try to impress more than one in your ibaadah by making riyaa' then the link will become slow. You must do it only for Allah (*subhanahu wa-ta'ala*).

Abu Hurayrah narrated, the Messenger of Allah said, Allah Almighty said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.' [Muslim]

Action Item:

- Target a friend or a relative whom you love so much and fear for their akhirah
- Talk to them about salah
- Do your best to help them value and learn how to do their salat
- Share the reward with them. You don't want them to miss one salat, do you?

Number of Fard Salat

There are five obligatory prayers.

Talha ibn Ubayd-Allah said: A man from Najd with unkempt hair came to the Messenger of Allah and we heard his loud voice but could not understand what he was saying until he came near and then we came to know that he was

asking about Islam. The Messenger of Allah said, “(You have to offer) five prayers each day and night.” The man asked, “Do I have to do anything else?” The Messenger of Allah said, “No, unless you want to offer voluntary (nafl) prayers...” [Bukhari and Muslim]

The companions could not understand what he was saying because he had a different accent. The man then asked about zakat and fasting and the Prophet (*sal Allahu alayhi wa sallam*) gave the minimum of the practice. The bedouin said that he would not add more or less, and after he left, the Prophet (*sal Allahu alayhi wa sallam*) said, “By Allah if he maintains that, then he will be successful.”

Fajr (Dawn prayer): Two Rak’ah. This salah is also called salat as-subh.

Dhuhr (Noon prayer): Four Rak’ah

Asr (Late afternoon): Four Rak’ah

Maghrib (Sunset prayer): Three Rak’ah

Isha (Night prayer): Four Rak’ah

Q: What is the ruling on Witr Salah?

This salah is done at the end of the salawat. The word ‘witr’ in the Arabic language means ‘odd number’. (i.e. 1, 3, 5, 7,...)

Two opinions:

First opinion: It is a recommended sunnah (Maalik, Shafi’ee, and Ahmad)

This is the opinion of the majority of the schools of thought.

This opinion is that it is voluntary.

1. Witr is not mentioned in the following hadeeth:

Talha ibn Ubayd-Allah said: A man from Najd with unkempt hair came to the Messenger of Allah and we heard his loud voice but could not understand what he was saying until he came near and then we came to know that he was asking about Islam. The Messenger of Allah said, “(You have to offer) five prayers each day and night.” The man asked, “Do I have to do anything else?” The Messenger of Allah said, “No, unless you want to offer voluntary (nafl) prayers...” [Bukhari and Muslim]

2. Ali bin Abu Talib reported: The Witr prayer is not obligatory as the prescribed Salat, but the Messenger of Allah observed it as his regular practice (Sunnah). He (*sal Allahu alayhi wa sallam*) said, "Allah is Witr (single) and loves what is Witr. So perform Witr Salat. O followers of Qur'an, observe Witr Salat." [At-Tirmidhi and Abu Dawood]

3. Al-Mukhdaji [a person of the Kinana tribe] heard from one of the Ansar, nicknamed Abu Muhammad, that the witr prayer is obligatory. He went to Ubadah ibn -us-Samit and mentioned to him what Abu Muhammad had said. Ubadah observed: “Abu Muhammad is mistaken for I heard the Messenger of Allah say: ‘Five prayers are ordained by Allah for his slaves. Whoever fulfills them properly without any shortcoming, he will have a pact with Allah that He will admit him into paradise. Whoever does not do them, he will have no pact with Allah, and if He wills He may punish him and if He wills He may forgive him.’” [Ahmad and Abu Dawood]

4. Ijtihaad: Witr can be performed while one is riding his camel and obligatory salat cannot be performed that way.

The Prophet (*sal Allahu alayhi wa sallam*) used to pray witr while he was riding his camel when traveling.

Q: If you are traveling and it is time for maghrib and isha, can you pray these salawat while you are driving on the road?

No, unless there are severe conditions like hail, snow, or rain and you cannot go out of your car. Under normal circumstances, you must pray the salat while standing. While you are driving, you can pray qiyam al layl and pray witr while driving. How are the ruku' and sujood performed? Bow down a little for the ruku' and more for the sujood. While you are driving and praying, you keep looking at the road. What about the qiblah direction? It does not matter. When the Prophet (*sal Allahu alayhi wa sallam*) started his salah, he would look in the direction of the qiblah, and then he would turn his camel to the direction of the journey.

For fard salah, you must stand and face the qiblah.

Q: Is it prohibited for someone who is traveling to pray the sunan other than the mutlaq nafl (qiyam al layl), witr, and the sunnah of fajr?

It is better not to pray the other sunan.

Second opinion: It is wajib (obligatory) (Abu Hanifah)

Fard is any ruling established by a mutawaatir evidence such as the Quran or mutawaatir hadeeth. Mutawaatir means 'abundance'. Mutawaatir evidence means that it comes through an abundance of narrations. In Abu Hanifah's school of thought, anyone who denies fard is kafir, but denying the waajib does not necessarily take a person out of the fold of Islam, but it is important to do the action.

1. Abdullah ibn Amr ibn Al 'Aas narrated that the Messenger said: "Verily, Allah has added on you a salat, which is the witr." [Ahmad]
 The other school responds: This hadeeth does not speak about the obligation of witr but speaks of an additional sunnah. It is very important which is why the Prophet (*sal Allahu alayhi wa sallam*) maintained it.
2. Abu Ayyoub narrated that the Messenger of Allah said: "Witr is Haqq (obligation) on every Muslim." [Ibn Majah]
 In Arabic, one of the definitions of the word 'haqq' is 'obligation'. Every Muslim 'should' pray witr. The word 'should' does not constitute fard according to the other school of thought.

According to the majority opinion, if you do not pray witr, you will not be held accountable.

Summary of the ruling on witr:

Scholar(s)	Opinion	Daleel
Imams Malik, Shafi'ee, Ahmad	Sunnah Mu'akkadah	<p>Ali bin Abu Talib reported: The Witr prayer is not obligatory as the prescribed Salat, but the Messenger of Allah observed it as his regular practice (Sunnah). He (<i>sal Allahu alayhi wa sallam</i>) said, "Allah is Witr (single) and loves what is Witr. So perform Witr Salat. O followers of Qur'an, observe Witr Salat." [At-Tirmidhi and Abu Dawood]</p> <p>Al-Mukhdaji [a person of the Kinana tribe] heard from one of the Ansar, nicknamed Abu Muhammad, that the witr prayer is obligatory. He went to Ubadah ibn -us-Samit and mentioned to him what Abu Muhammad had said. Ubadah observed: "Abu Muhammad is mistaken for I heard the Messenger of Allah say: 'Five prayers are ordained by Allah for his slaves. Whoever fulfills them properly without any shortcoming, he will have a pact with Allah that He will admit him into paradise. Whoever does not do them, he will have no pact with Allah, and if He wills He may punish him and if He wills He may forgive him.'" [Ahmad and Abu Dawood]</p>
Imam Abu Hanifah	Waajib	<p>Abdullah ibn Amr ibn Al 'Aas narrated that the Messenger said: "Verily, Allah has added on you a salat, which is the witr." [Ahmad]</p> <p>Abu Ayyoub narrated that the Messenger of Allah said: "Witr is Haqq (obligation) on every Muslim." [Ibn Majah]</p>

Savor the sweetness of the five salawat:

- Five spiritual meals vs. three nutritious meals. Allah created us from earthy and heavenly components: the body and the ruh. The main ingredient of the body is dirt. The earthly component must be nurtured. Some people end up with ten meals just to support the body. If a person is regular at the gym, they want to spend hours exercising. The soul came from a different source.

The Prophet (*sal Allahu alayhi wa sallam*) said that the child after conception stays in the womb for three periods of forty days, and then the angel comes down carrying four things with the soul. To nurture the soul, you need to look for something that comes from the same heavenly source. The soul also requires regular meals, which are the five spiritual meals. The snacks in between are sunnah and nafl.

- A frequent reminder of the purpose of life, worshipping Allah. Every time you get lost in the duniyah, the salah reminds you that you are a servant of Allah (*subhanahu wa-ta'ala*) and not a servant of your work or home or school.
- An effacer of the sins committed throughout the day and night. The five prayers clean you from your sins and act as a furnace.
Abu Hurayrah (*radhi Allahu 'anhu*) narrated: The Messenger of Allah said: "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet (*sal Allahu alayhi wa sallam*) added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." [Bukhari and Muslim]
- Life organizer and self-discipline tool. Today, life is based on timing, and people love organization. When a Muslim wants to go to the mall to shop, the first thing he thinks about is the salah and the amount of time

until the next salah. Unconsciously, he is organizing his time. This teaches efficiency and how to use time wisely.

- Building a strong social structure for a Muslim community. When a person goes regularly to the salah, it breaks the ice between the people, and it also removes racial barriers. If a person is missing from the regular salah, we remember them. It creates a bond in the Muslim community.

Chapter 2: Time of Salat

Salat Times

1. Each Salat has a specific appointed time

Verdict: It had been established by a unanimous agreement that the five daily prayers should be performed on their respective appointed times.

فَإِذَا قُضِيَتْهُمُ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٢﴾

When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat (Iqamat-as- Salat). Verily, the prayer is enjoined on the believers at fixed hours. [An-Nisaa', 4:103]

Ubadah ibn as-Samit narrated, the Messenger of Allah said, "Allah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times..." [Malik and Ahmad]

2. Times of each salat

Ibn Abbas narrated that the Angel Jibreel led the Prophet to teach him the prayer times. On the first day, he prayed all the prayers at the beginning of their respective times and on the second day he delayed the prayers until just before the end of their times for all prayers except maghrib where he instead prayed in on both days at the same time, and then said, "...the time of each salat is between these two times." [Tirmidhi]

This hadeeth means that you have the option of praying the salat anytime between the two timings.

Abdullah ibn Amr ibn Al 'Aas narrated, the Messenger said: "The time for Dhuhr is from when the sun has passed its zenith and a man's shadow is equal in length to his height, until the time for 'asr comes. The time for 'asr lasts until the twilight has faded. The time for isha lasts until midnight. The time for subh (fajr) prayer lasts from the beginning of the pre-dawn so long as the sun has not yet started to rise. When the sun starts to rise, then stop praying, for it rises between the two horns of the Shaytaan." [Muslim]

3. The time of dhuhr salat

The start time: By unanimous agreement, dhuhr starts when the sun declines (i.e. when the sun has passed its zenith, which is the highest part of the sky, and started to descend towards the west).

When the shadow starts stretching out towards the east, it means the sun is moving towards the west. When the sun rises, your shadow stretches out towards the west. The shadow is the longest. As the sun moves up, the shadow

begins shrinking towards the person until the sun hits the meridian. When the sun hits the meridian, the shadow is under your feet. When the shadow starts stretching out on the other side, it is an indication of the beginning of salat al-dhuhr.

The extra shadow: The axis of the earth shifts a few degrees back and forth depending on the season and is not fixed. These degrees cause the sun rays to hit the earth at an angle. Those around the equator receive the sun as vertical as possible, and at noon they do not have any shadow. When the sun is at its zenith, you will always have an excess shadow above the equator. When the extra shadow begins stretching out, then that is the beginning of salat al-dhuhr. Every day, the time changes.

The end time:

First opinion: Maalik, Shafi'ee, and Ahmad and ahl al hadeeth

It ends when the shadow of everything is equal in length to the object itself, plus the length of its shadow at midday (the shadow of the object at the time of the zenith – the extra shadow). If the excess shadow was 6 inches and the object itself is 1 yard, then the end of salat al dhuhr according this model is when the shadow is 1 yard + 6 inches.

Second opinion: Abu Hanifah

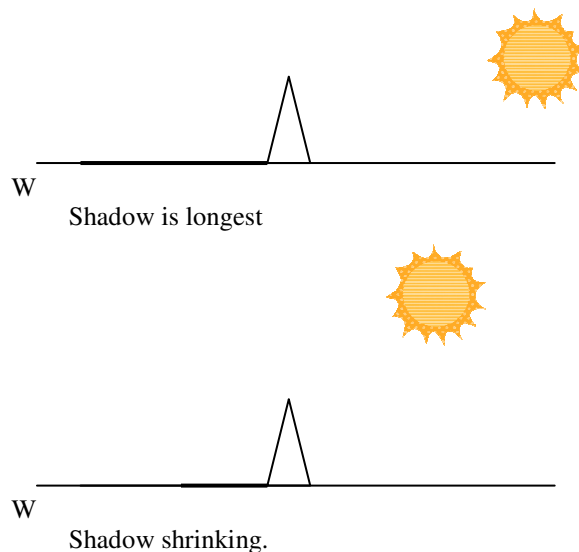
The end of its time is when the shadow of everything becomes twice its length in addition to the shadow at midday.

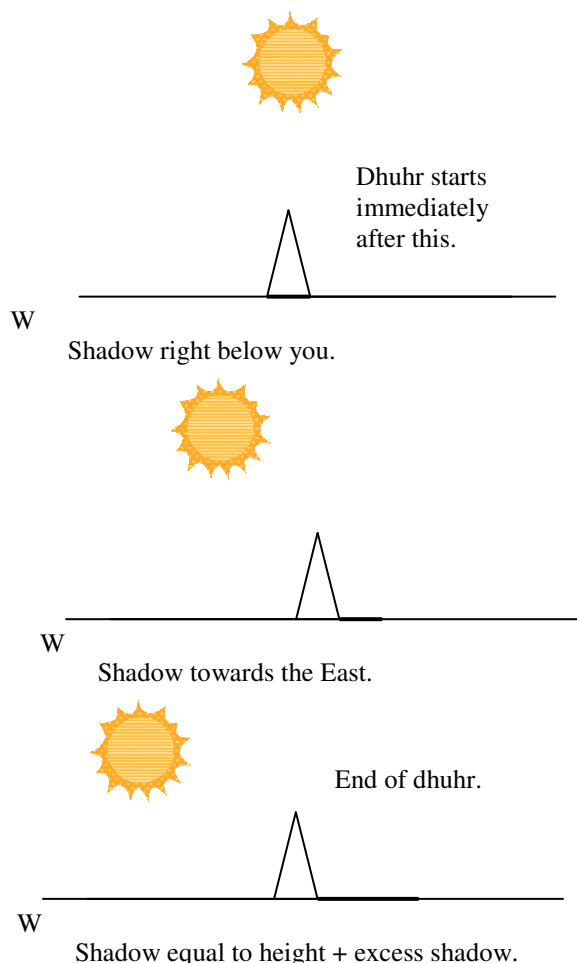
Abu Hurayrah (*radhi Allahu 'anhu*) narrated that the Messenger said: “When it is hot, delay the (dhuhr) salat until it cools down, for the intensity of heat is from the exhalation of Hell.” [Bukhari and Muslim]

The preferable time:

To delay it in the summer and hasten with it in the cooler seasons.

Anas narrated that the Messenger said: The Messenger used to hasten with Dhuhr Salat when the cold intensifies (in winters), but when the heat intensifies (in the summer) he would pray it in cooler times.” [Bukhari]





Scholar(s)	Opinion	Daleel
Imams Malik, Shafi'ee, Ahmad	It ends when the shadow of everything is equal in length to the object itself, plus the length of its shadow at midday (the shadow of the object at the time of the zenith)	
Imam Abu Hanifah	The end of its time is when the shadow of everything becomes twice its length in addition to the shadow at midday.	Abu Hurayrah (<i>radhi Allahu 'anhu</i>) narrated that the Messenger said: "When it is hot, delay the (dhuhr) salat until it cools down, for the intensity of heat is from the exhalation of Hell." [Bukhari and Muslim]

Some masajid fix the time for salat al-dhuhr for the jama'ah. Can you pray at the beginning of its time, or should you wait until the jama'ah time? If you are at work and can pray at the early time, then pray at that time. If you can still make it at the congregational salah, then go to the congregation as well and pray it twice. The Prophet (*sal Allahu alayhi wa sallam*) said that one of the signs of the Day of Judgment is that people will delay the salah.

In previous times, the mu'adhin was responsible for the timing of the salah. The Prophet (*sal Allahu alayhi wa sallam*) said the mu'adhin is the trustworthy person.

4. The time of asr salat

The start time:

By unanimous agreement, the time of asr begins when the time of dhuhr ends (considering the two opinions of the end of dhuhr time).

The end of dhuhr salat is different based on the fuqahaa; therefore, they differ on the beginning of salat al asr. The majority opinion is that it begins when the shadow is equal to the height of the object plus extra shadow. According to Imam Abu Hanifah, asr begins when the shadow is two times the height of the object plus extra shadow.

The end time:

By unanimous agreement, the time of asr lasts as long as the sun has not set.

Abu Hurayrah (*radhi Allahu ‘anhu*) narrated the Messenger said: “He who has caught (prayed) one rakah of asr before the sun set has caught his asr.” [Bukhari and Muslim]

You must pray salat al asr before the sun turns red. If someone is rushed to make asr before the sun goes down and when he starts his salah the disc of the sun reaches the horizon and when he finishes one raka’ah after standing after the first ruku’ and this is done before the sun goes down, then the person has prayed on time. As long as you can still see part of the sun, then you have prayed salat al asr. The person is blameworthy for the delay. The Prophet (*sal Allahu alayhi wa sallam*) encourages people to pray asr in particular on time. You should pray asr while the sun is still bright.

The preferable time:

First opinion: Abu Hanifah

To delay it as long as the sun has not changed its color.

Second opinion: Maalik, Shafi’ee, and Ahmad

To hasten with asr at the earliest time.

Controversy: Can a Hanafi pray asr earlier at the time of asr not according to his opinion? You should pray with the jama’ah if you are not a complete adherent to one particular madhab. If you follow the madhab literally 100%, then you should delay the salah until the time you believe to be the beginning.

It is no problem for a follower of another madhab to delay it until the time according to the Hanafi madhab because it is still part of the time for the salah.

Summary:

Salat al-asr – its start time:

Scholar(s)	Opinion	Daleel
Imams Abu Hanifah, Malik, Shafi’ee, and Ahmad	When dhuhr ends	Ijmaa’

Salat al-asr – its end time:

Scholar(s)	Opinion
Imam Abu Hanifah	To delay it as long as the sun has not changed its color.
Imams Malik, Shafi’ee and Ahmad	To hasten Asr at the earliest time

5. The time of Maghrib salat

The start time:

By unanimous agreement, the time of maghrib begins when the disc of the sun has completely set.

What if the sun is behind mountains? You must allow for some time to be sure it is maghrib time.

When the sun goes behind land that is flat, then it is maghrib time. The glow in the horizon is natural to be there for some time. The actual time for maghrib is when the disc goes behind the horizon.

The sun passed behind a sand dune, and the Prophet (*sal Allahu alayhi wa sallam*) asked a companion three times to bring him food. The sand dune is closer to the horizon than the mountain.

The Prophet (*sal Allahu alayhi wa sallam*) said that the sun never stopped for anyone except for Yusha when he was fighting and made du'a to Allah to give him some extra time to win the battle before the sun sets, and Allah held the sun.

The end time:

First opinion: Maalik and Shafi'ee in the new madhab

Maghrib has no extended time, it ends after a time passes enough to perform wudu, covering, adhan, iqamah, and five rakahs.

This would be around 15-20 minutes in length.

Ibn Abbas: "...except maghrib where he instead prayed it on both days at the same time..." [Tirmidhi]

Second opinion:

Maghrib ends when the twilight disappears from the horizon.

Then they differed over the actual twilight into two opinions:

- a. The red twilight, according to Shafi'ee in the old madhab, and Ahmad and the muhaditheen and the majority of people today

"...Maghrib time lasts until the evening glow disappears." [Abu Dawood]

"...the last time for maghrib is when the horizon becomes dark." [Abu Dawood]

Abdullah ibn Amr (*radhi Allahu 'anhu*): "...the time for maghrib lasts until the twilight has faded." [Muslim]

- b. The white twilight, according to Abu Hanifah

When the glow starts disappearing, it turns orange to red and then as the red twilight goes down, there is a brightness or white twilight, which is like a belt above the horizon. This white twilight stretches and goes down as well. Above the white twilight is a blue twilight which is a mixture between the blue, purple, and whiteness.

The preferable time:

By unanimous agreement – right after the sunset.

Salat al-maghrib – its end time:

Scholar(s)	Opinion	Daleel
Imams Malik and Shafi'ee in one opinion	Maghrib has no extended time, it ends after a time passes enough to perform wudu, covering, adhan, iqamah, and five rakahs.	Ibn Abbas: "...except maghrib where he instead prayed it on both days at the same time..." [Tirmidhi]
Imams Abu Hanifah, Shafi'ee, and Ahmad	<p>Maghrib ends when the twilight disappears from the horizon. Scholars differ in the time of actual twilight:</p> <p>1) The white twilight (Imam Abu Hanifah) 2) The red twilight (Imam Shafi'ee in his old madhab, and Imam Ahmad)</p>	<p>Daleel for first opinion: "...Maghrib time lasts until the evening glow disappears." [Abu Dawood]</p> <p>Daleel for second opinion: "...the last time for maghrib is when the horizon becomes dark." [Abu Dawood]</p> <p>Abdullah ibn Amr (<i>radhi Allahu 'anhu</i>): "...the time for maghrib lasts until the twilight has faded." [Muslim]</p>

Sometimes the sahabah would pray two rak'at sunnah before maghrib after the adhan. This is preferable. The Prophet (*sal Allahu alayhi wa sallam*) said, "Pray before maghrib, pray before maghrib, pray before maghrib. For whoever who wishes." You can pray the two rak'at before maghrib at home or in the masjid.

6. The time of isha salat

The start time:

By unanimous agreement, it starts after the twilight disappears (but then considering the different views on which twilight indicates the end of maghrib time).

According to Imam Maalik, the end of maghrib does not constitute the beginning of isha, and there is a buffer zone.

The end time:

First opinion: Abu Hanifah

As long as the dawn has not yet risen.

Second opinion: Maalik, Shafi'ee, and Ahmad

Until the end of the first third of the night or the first half, and as a necessity until fajr time.

Q: What is half of the night? Is it the same as midnight?

Start measuring the time at sunset until fajr and divide that time. For example: half of the night today is around 12:45 am.

The most authentic opinion according to the evidences is half of the night.

The preferable time:

First opinion: Shafi'ee

To perform isha at the beginning of its respective time.

Second opinion: Abu Hanifah, Malik, and Ahmad

To delay isha to just before one third or half of the night has passed.

The Prophet (*sal Allahu alayhi wa sallam*) delayed isha until the sahabah almost slept in the masjid. When this happened, the Prophet (*sal Allahu alayhi wa sallam*) came out and prayed isha and said, "This is the time for salat al isha except I do not want to create hardships for my ummah."

Abu Hurayrah narrated, the Messenger said: "If I was not afraid of creating hardship I would have ordered to delay Isha to just the first third or half of the night." [Tirmidhi and Nisa'i]

Salat al-isha – its end time:

Scholar(s)	Opinion
Imam Abu Hanifah	As long as the dawn has not yet risen.
Imams Malik, Shafi'ee, and Ahmad	Until the end of the first third of the night, or the first half, and as a necessity until fajr time.

Salat al-isha – its preferable time:

Scholar(s)	Opinion	Daleel
Imam Shafi'ee	To perform isha at the beginning of its respective time.	
Imam Abu Hanifah	To delay isha to just before one third or half of the night has passed.	Abu Hurayrah narrated, the Messenger said: "If I was not afraid of creating hardship I would have ordered to delay Isha to just the first third or half of the night." [Tirmidhi and Nisa'i]

7. The time of fajr salat

Virtue of fajr salat: Allah (*subhanahu wa-ta'ala*) said in Surah Al Isra: "The recitation of fajr is indeed witnessed by the largest number of angels."

The Prophet (*sal Allahu alayhi wa sallam*) said: "Give the glad tidings to those who walk in the darknesses with the complete and perfect light on the Day of Judgment."

Hadeeth: "There is no salah heavier on the munafiq more than fajr and isha." Isha is difficult because you have to delay the comfort of sleep.

The start time:

By unanimous agreement, when the second dawn (al fajr ath-thani or al fajr as-saadiq) rises, that is the lateral brightness spreading along the horizon and connected to it.

Q: What is the first dawn (al-fajr al-awwal or al-fajr al-kaadhib)?

The false dawn is the light that stretches vertically prior to the horizontal brightness that appears on the horizon. How does this happen? The brightness of the false dawn stretches across the horizon. It is the reflection of the glow of the sun ray. The light is reflected up from the earth until the light hits the earth tangentially. Fajr begins when the white thread starts spreading across the horizon.

Al fajr al awwal is the first dawn or is also called al fajr al kaadhib, meaning the false dawn. It is the brightness appearing in the background of the sky. The true dawn is al fajr as saadiq.

The end time:

By unanimous agreement: as long as the sun has not risen. Until the complete disc of the sun is above the horizon.

The preferable time:

First opinion: Malik, Shafi'ee, and Ahmad

The early time during the darkness of Fajr (al-ghalas).

They preferred the beginning of the time of fajr, which is called al-ghalas, meaning the darkness of fajr. It is bright in the horizon, but it is not bright outside.

Abu Musa narrated: "He (the Messenger) offered Fajr Salat at daybreak when the people could hardly recognize one another." [Muslim]

Jabir narrated: "...and Fajr He (the Messenger) used to offer it during (Ghalas) time (when it was still dark)." [Bukhari and Muslim]

Second opinion: Abu Hanifah

The later time during the brightness of Fajr (al-isfaar).

This is approximately 30-45 minutes prior to sunrise.

Sometimes the Prophet (*sal Allahu alayhi wa sallam*) would start the salah during al-ghalas time and finishes at al-isfaar time.

Rafi' bin Khadeej narrated, the Messenger said: "Pray Fajr during (Isfaar) time, for its greater for your reward." [Tirmidhi]

Q: What is the ruling on Qunoot (supplication) during salat al fajr?

The Shafi'ee school believes that there must be qunoot during salat al fajr in the second rak'ah. The majority disagree with them and say that the Prophet (*sal Allahu alayhi wa sallam*) was making du'a for a specific occasion and did not do it on a regular basis.

Salat al-fajr:

Scholar(s)	Opinion	Daleel
Imams Malik, Shafi'ee, and Ahmad	The early time during the darkness of Fajr (al-Ghalas)	Abu Musa narrated: "He (the Messenger) offered Fajr Salat at daybreak when the people could hardly recognize one another." [Muslim] Jabir narrated: "...and Fajr He (the Messenger) used to offer it during (Ghalas) time (when it was still dark)." [Bukhari and Muslim]
Imam Abu Hanifah	The later time during the brightness of Fajr (al-Isfaar)	Rafi' bin Khadeej narrated, the Messenger said: "Pray Fajr during (Isfaar) time, for its greater for your reward." [Tirmidhi]

Forbidden Times of Salat

These times are forbidden for salat except for the fard salawat.

1. After fajr

“There should be no salah performed after fajr until the sun rises.” If you pray salat al fajr, then do not pray anything else until the sun rises.

2. When the sun rises

You cannot pray the sunnah or make qada’ for the sunnah while the sun is rising.

3. When the sun is at the zenith

This is 5-10 minutes prior to dhuhr time. Salat ad-duha should not be prayed during this time.

4. After asr

No salat until after the sun has completely set.

5. When the sun sets

The reason for the prohibition of the prayer while the sun rises or sets: The Prophet (*sal Allahu alayhi wa sallam*) said the Shaytan goes in the direction of the sun so that it rises or sets between his two horns and those who prayed to the sun prayed in the direction of the Shaytan.

Uqbah ibn Amir narrated: “There are three times at which Allah’s Messenger used to forbid us to Pray or bury our dead: when the sun begins to rise till its fully up, when the sun is at its height at midday till it passes the meridian, and when the sun draws near to setting till it sets.” [Muslim]

Abu Sa’eed al-Khudri narrated, I heard the Messenger of Allah saying: “No Salat is to be offered after the morning Salat until the sun rises, or after Asr Salat until the sun sets.” [Bukhari and Muslim]

If someone enters the masjid a few minutes for salat al maghrib and wants to pray tahiyatul masjid, can he? If it is a few minutes before maghrib, then keep standing or do not pray until hearing the adhan. If it is 15-20 minutes before the adhan, then it is a salat with a sabab or reason, so it can be prayed.

According to the Shafi’ee madhab, if there is an occasion for a specific salah and it needs to be performed during these occasions except when the sun sets or rises, then you can pray it. For example: you need to pray salat al istikhaarah and made wudu, can you pray it after asr? Yes. Similarly, a person can pray two rak’at after asr time when they enter the masjid. There is an occasion for these two rak’at and you are not praying after asr because it is after asr but because there is a reason for the prayer.

Scenarios to Times of Salat

1. Countries where the visibility of the twilight becomes confusing, and the day and night time become irregular, when to they pray isha and fajr?

In countries like Scandinavia, the sun may be present for four months. There is no differentiation between night and day. There are three opinions on this topic:

- The people are not obligated to do the salawat, meaning they only pray dhuhr and asr. This is a legitimate opinion but not necessarily correct. Their evidences are strong.
- Most appropriate opinion: The people follow the closest normal region. Those in Scandinavia can follow the closest reason to the south (i.e. Poland or Germany).
- What about if people do not have access to technology? The third opinion is that they need to estimate the time of the salawat and distribute them evenly. The evidence: Hadeeth of Ad-Dajjal. The Prophet (*sal Allahu alayhi wa sallam*) said: “The first day of his arrival will feel like an entire

year. The second day will be like a month. Then like a week and then the rest of his days will be like ours.” The companions asked how they will make the salah during that time, and the Prophet (*sal Allahu alayhi wa sallam*) said, “Estimate.”

2. If someone prays salat before its beginning time for convenience, would it be acceptable?
 - This is not acceptable. The solution will be discussed later.
3. If someone delays salat from the start time until later time and then something wrong happens to him or he/she dies, are they accountable for this salat?
 - The person is not accountable for the salah because the person had the option to delay or pray at the earlier time. The person is not accountable unless they delayed until 5 minutes before the end of the time because they already actually passed the time of that salah.
4. If a woman delays her salat until her period starts, is she accountable for that salat?
 - If a sister knows her period will begin between dhuhr and asr and delays the salah for salah, are they accountable? There are different opinions. Shaykh Yaser’s opinion is that they are not accountable for that salah and do not have to make it up unless they delay it until the very last portion of the salah time.
5. If a woman (student or working mom) becomes pure from her period during the time of one of the prayers but was unable to shower until later during the day or later that night, is she accountable for this delay?
 - If it does not create hardship on the woman, then she should do it. Perform it at the earliest possible time.
6. Is it still obligatory to perform fard salat even during the prohibited time?
 - Yes.
7. Can someone pray during the prohibited times for a particular reason other than fard salat, such as two rakah upon entering a masjid?
 - Yes.
 - According to Imam Abu Hanifah: No.

Savor the sweetness of the salat:

- Salat was divided throughout the day and the night so that you do not feel bored
- Remember, the time of salat stretches long and shrinks short throughout the year depending on the season, it is not always the same. You are always asking when the salah begins and ends. If the time for the salawat was fixed, then you would never need to ask. Your mind is always busy to know when the salah is.
- You will find this spiritual break when you really need it, you will always need a time out as a relief from the stress of this life.
- The prohibited times, these are to force you not to turn into a monk who forgets about this life or the hereafter.

Action Item:

- Try to observe the sun for two full days.
- Wake up early before fajr and watch the white thread.
- Use an object to mark the shadow throughout the day, to determine the beginning of the time of each salat.
- Use that same object next day to determine the end time of each salat.
- Watch as the sun goes down, and praise your Lord as you see the variation in colors through the horizon.
- Can you identify the end of maghrib and beginning of isha according to the different opinions?

Group Activity: Tips for waking up for salat al fajr

- Place alarm in the bathroom.

- Make intention to wake up for fajr.
- Have multiple alarm clocks.
- Vibrating alarm clock.
- Alarm clock that lights up.
- Get married and have children.
- Talk to yourself before going to sleep.
- Buy a rooster.

Chapter 3: Adhan and Iqamah

Adhan & Iqamah

1. What is adhan?

Technical definition: “A specific call and pronouncement, given during the time of prayers, as a notification and an indication to their starting time.”

2. The virtue of adhan

Abu Hurayrah (*radhi Allahu ‘anhu*) narrates, the Messenger (*sal Allahu alayhi wa sallam*) said, “If people would know what is there (as reward) in (calling for) adhan and (praying) in the first row, they would have to draw lots for them (to avoid conflict over them).” [Bukhari]

If you are calling for the adhan, then do it regularly.

The Prophet (*sal Allahu alayhi wa sallam*) said: “On the Day of Judgment, the mu’adhin will come having the longest necks.” This is a sign of their excellence. When the mu’adhin calls for the adhan, he extends his neck as much as possible.

The Prophet (*sal Allahu alayhi wa sallam*) said: “On the Day of Judgment, everything around the mu’adhin while he was calling the adhan will testify for him.”

3. The excellence of mu’adhin (one who calls adhan)

Abu Hurayrah (*radhi Allahu ‘anhu*) narrated the Messenger of Allah said: “The imam is a guarantor, and the mu’adhin is a trustee. O Allah! Guide the imams and forgive the mu’adhin.” [Abu Dawood and Nisa’i]

When hearing the adhan, we assume that the mu’adhin has done his job and called the adhan at the correct time. The mu’adhin should not allow the mistake of calling the adhan at the wrong time to happen.

4. The story of the adhan

In Makkah, the number of Muslims was small. They could make jama’ah without any call. When the Messenger arrived in Madinah, the number of Muslims started to increase. The Messenger built Masjid an-Nabi to offer salat regularly. By the second year of hijrah, the number of Muslims had increased. The people announced in a loud voice. “As-salat ul-jamiah (the salah for jam’ah is ready).” Those who heard this call came to join the salat. Muslims felt the need to find a way to inform people to come to the salat. Rasulullah (*sal Allahu alayhi wa sallam*) asked his sahabah for their advice. Some sahabah suggested that the Muslims, like the Jews, should blow a horn to announce the time for the salat. Others said that the Muslims ring bells as the Christians do in their churches. A few proposed that the Muslims, like the fire-worshippers, kindle a fire call to call people to pray. The Messenger wasn’t satisfied with any of these ideas. He waited to hear a better idea or to receive guidance from Allah. One day, Abdullah ibn Zayd came to the Messenger and said, “O Messenger of Allah! I had a beautiful dream last night.” “What was the dream you saw?” The Messenger asked Zayd. Zayd answered, “I’ve seen that a man wearing green garments taught me the words of the adhan and advised me to call people to prayer

with these words.” He then recited the words of the adhan. The Messenger recognized that the dream of Zayd was true. He asked Zayd to teach the words of adhan to Bilal. Bilal stood up called the adhan. The voice of Bilal resounded throughout Madinah. People came to Masjid an-Nabi, and Umar ibn al Khattab came and said, “O Messenger of Allah, an angel taught me the same words in my dream last night.” And the Messenger said, “Alhumdulillah.” [Abu Dawood and Ibn Majah]

5. The ruling of the adhan

Mustahab and highly recommended. The opinion of the majority of ulema is that it is mustahab. Imam Shafi’ee believes it to be fard kifayyah (a community obligation). If no one calls for the adhan in a community, then the entire community is sinful for this.

6. The conditions of adhan

- The call should be given after the start of salat time.
- To be in Arabic language. This has never been done except in Turkey. Part of the transformation of the country was forcing the adhan to be called in the Turkish language, and this was done for many years until after the death of Ataturk.
- Adhan should be performed by a Muslim, male. Women can call the adhan if it is done for an only female congregation.
- To be loud enough for people to hear. If someone whispers the adhan, then it defeats the purpose. The adhan is a notification of the beginning of the time of salah. If loud speakers are not allowed because of regulation, then they should try as much as they can (i.e. mu’adhin can stand outside to call the adhan, or even making the adhan inside of the masjid is sufficient).
- To maintain the order of its statements.
 What if the person makes a mistake while calling the adhan? Do you resume or start over? The adhan is started over from the beginning.
- To be performed by one individual in its entirety, i.e. it cannot be divided. Group adhan used to be done in Syria in Damascus. What about having multiple mu’adhins in the same masjid with each calling in a different direction? This was discussed in books of fiqh and is not acceptable. If the masjid was so huge, then you can have more than one mu’adhin, but they should be in directions where they cannot hear each other, but if there are speakers and microphones, then one mu’adhin is sufficient.

Shaykh Yaser believes that it is better to have one masjid call for the adhan if there are for example ten masjid within a very short radius. Not every masjid needs to call for the adhan. In Amman, Jordan, there is one mu’adhin for all of the masjid because they broadcast the adhan by radio from the central masjid.

The main condition is that the mu’adhin should have a strong, deep voice. A strong voice does not mean a beautiful voice. There is no benefit from having a soft voice call the adhan.

7. What are the words of the adhan?

The following is the most popular format of the adhan:

Allah is the Greatest, Allah is the Greatest.
 Allah is the Greatest, Allah is the Greatest.
 I bear witness that there is none worthy of worship but Allah.
 I bear witness that there is none worthy of worship but Allah.
 I bear witness that Muhammad is the Messenger of Allah.
 I bear witness that Muhammad is the Messenger of Allah.
 Hasten to the prayer, hasten to the prayer.
 Hasten to real success, hasten to real success.
 Allah is the Greatest, Allah is the Greatest.
 There is none worthy of worship but Allah.

Should all of the words be connected together or separate? They can be separate, and this is the most common form in the Arabian peninsula. Example: Allahu Akbar. (stop) Allahu Akbar. (stop) Allahu Akbar. (stop) Allahu Akbar.

In the adhan for fajr, the following words are added after Hayya ‘ala-l-falah:

Prayer is better than sleep, Prayer is better than sleep.

The majority add this to the second adhan, which calls for the actual time of fajr. Some fuqaha and ahl al hadeeth say that it should be added in the first adhan of fajr because you are waking people up for fajr. Shaykh Yaser is in favor of adding this to the first adhan, but unfortunately it is not done.

Q: Are there any other forms of adhan?

The Maliki format adds Allahu Akbar in the beginning and can be heard in North Africa and Libya and parts of Sudan.

The Shi’a have their own way of making adhan. After saying “Allah is the Greatest, Allah is the Greatest. I bear witness that there is none worthy of worship but Allah,” they add a sentence: “ash hadu anna Ali’un waliyullah, Ali and his children are all infallible...”. Also, after Hasten to the prayer, hasten to the prayer. Hasten to real success, hasten to real success,” they add a sentence.

8. How many adhans are there for fajr salat?

First Opinion: Maalik and Shafi’ee and Ahmad

Two adhans, one before the actual time of fajr and one upon the start of fajr time.

Second opinion: Abu Hanifah

There should be one adhan for fajr upon the start of the actual time of fajr.

Third opinion: Scholars of Hadith

If there were two mu’adhins in one locality, then one should call before the actual time and one for the actual time of fajr.

Ten to fifteen minutes is more than enough for the time between the adhan. It is permissible for the same mu’adhin to make both of the adhans.

Summary of opinions:

Scholar(s)	Opinion
Imams Malik, Shafi’ee, Ahmad	2 adhaans: 1 before actual fajr and one at the start of fajr time
Imam Abu Hanifah	1 adhaan at the actual start of fajr
Scholars of Hadeeth	If there are two mu’adhins in one locality, then one should call before the time of fajr and one at its start

9. Etiquettes of adhan

- Purification. The mu’adhin does not have to have wudu to make the adhan, but it is better.

- Facing the qiblah. Originally, the mu’adhin used to stand somewhere in the masjid near a door or on a minaret, and he turned around everywhere while calling the adhan. Today, since we have microphones, the mu’adhin faces the direction of the people.
- Calling from above an elevated area
- Standing while calling adhan. The mu’adhin should be standing while calling the adhan. If the mu’adhin sits down, it is acceptable, but it is better to be standing.
- To insert the index fingers into the ears. He tries to cup his hands around his face as much as possible. The reason this is done is because it amplifies the voice. He closes his ears so that he can raise his voice as loud as possible. This is not an obligation, and some ulema say one hand is enough, or it can even be done with both hands down.
- Slowing down while chanting the adhan. The adhan should be slow for the people to hear it.
- Following the rules of tajweed. What about the mudood? The ulema say it is ok to prolong the mudood, but without making it too much of singing.
- Turning the face right and left upon saying the two “hayya ala...”. It is simply turning the face one side and then the other side. Turn right after saying “hayya ‘ala as-salah” and turn left after saying “hayya ‘ala-l-falah” or one in each direction? Finish the complete line while facing one direction or can you turn back to the middle and finish? Either way is fine and all are acceptable. It depends on informing the people. If you are on a minaret with neighborhoods surrounding it, then it is ok for the mu’adhin to move around on the minaret to call the adhan.
- The mu’adhin (who calls adhan) is better to call the iqamah. It is ok for someone different to call the iqamah.
- For the listeners to repeat with the mu’adhin. Those listening should repeat after the mu’adhin. When the mu’adhin says “hayya ‘ala al-salah” and “hayya ‘ala-l-falah”, then the listener says “la hawla wa la quwatta illa billah.” People should be quiet during the adhan, but they are not obligated to be quiet. It is highly recommended to be quiet while the mu’adhin is calling for adhan.
- Adhan should not be interrupted by foreign speech. If he speaks, it does not invalidate the adhan unless it becomes a long conversation. If he starts a conversation, then he should start over.
- People who are in a masjid should not leave after the adhan has been called. If a person is in the masjid and hears the adhan for the time of salah, then he/she should not leave without playing in congregation from the sunnah. The Prophet (*sal Allahu alayhi wa sallam*) warned us that this is a sign of hypocrisy if someone leaves and it is an act of the Shaytan. This ruling only applies to the masjid.

10. The du’a after the adhan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ
وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي
وَعَدْتَهُ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al waseelah (a station in Paradise) and al fadeelah (a rank above the rest of creation) and send him upon a raised platform which you have promised him. Verily, You never fail in Your Promise.”

he Prophet (*sal Allahu alayhi wa sallam*) said that after saying the adhan, then send salat upon me. [Muslim] Usually, the mu’adhin does this to himself. It is bid’ah for it to be done out loud.

11. What is the iqamah?

“Iqamah is the call to stand up in order to establish the salat.”

12. What are the words of the iqamah?

y unanimous agreement, the statements of the adhan should be repeated in the iqamah and the statement “qad qaamat-is salat” (the salat has been established) should be added to it after saying “hayya ‘ala-l-falah.”

They then differed on the number of times each statement is repeated in the iqamah to three opinions:

First opinion: Shafi’ee and Ahmad:

To repeat the statements of the adhan once each, and the statement “qad qaamat-is salat” twice.

Second opinion: Maalik

Same as the first opinion except that the statement “qad qaamat-is salat” should also be pronounced once.

Third opinion: Abu Hanifah

The iqamah should be like the adhan in repeating each statement twice including the statement “qad qaamat-is salat”.

Every single school of thought may have some differences among their jurists, but these are the general opinions of the madhabs.

Summary of opinions:

Scholar(s)	Opinion
Imams Shafi’ee and Ahmad	Each statement x 1 ‘Qad qaamits salaah’ x 2
Imam Malik	Every statement x 1
Imam Abu Hanifah	Iqamah should be identical to the adhan

13. When should the people stand up for salat?

The people in the masjid should stand up and line up upon seeing the imam entering the prayer area to perform the salah.

According to a hadeeth of Bilal (*radhi Allahu ‘anhu*): The companions would stand up the moment they saw the Prophet (*sal Allahu alayhi wa sallam*) coming in, so they were ready and lined up.

14. Scenarios related to adhan and iqamah

- Can the adhan be given before the beginning of the salah time?
 No. If this is done in order to call people for salah, then it is a breach of covenant because the mu’adhin is like a trustee.
- Can a blind person call for the adhan?
 Yes. Abdullah ibn Abi Makhtoum was blind and a mu’adhin. He would recognize the time from salah from those around him.
- Should an individual call for the adhan and iqamah if praying alone?
 There is no need for the adhan. The adhan is to call the congregation, but it can still be done. There is no iqamah for the sunnah. If people are already gathered for the salah, there is no need to call the adhan, but it is mustahab and can be done.
- Should a person who entered a masjid after the salah was over, call for adhan and iqamah?
 Another adhan is not called for, but you can call another iqamah.
- Is it permissible to use the new universal adhan system?
 This system is unifying the masajid and using a radio to broadcast the adhan. The virtue of the adhan would die out, so it is better to call the adhan.
- Which is better, reading the Quran or repeating after the mu’adhin?
 Repeating after the mu’adhin is better during the time of the adhan because the adhan has only that time. Both cannot be done at the same time. Ibn Taymiyyah mentioned that al maqdool (the less valuable / less preferred) can take precedence over the more preferred action. For example, if you come to the jama’ah for dhuhr but it has already begun, then you join the jama’ah and do not pray the sunnah first because it is more virtuous. The time for calling the adhan is more virtuous than reciting the Quran.
- Should the adhan be called for anything besides the call for salah?
 Yes. The adhan is called when there is a new baby and it reminds that he is the servant of Allah. Another occasion is if a person is scared. The Shayateen do not like the adhan and run away from it. If you are making rukiyyah, you call the adhan because the evil jinn hate the adhan.
- Does the iqamah nullify the nafl salah?
 If someone enters the masjid and started praying tahiyyatul masjid or is praying the sunnah for dhuhr, according to Imam Abu Hanifah, continue until finished even if you are going to miss a rak’ah of the fard salah.

Hadeeth: “When the iqamah has been called, there should be no other prayer except for the obligatory one.” The ulema say that this hadeeth means that the sunnah salah is nullified. Other fuqaha say that “should be” means that it does not nullify the salah, but it is not right. If you are at the beginning of the salah and know that you will not catch takbeeratul ihram, then leave that salah. If you can finish the salah before the imam starts the obligatory salah, then go ahead and finish it.

If making a fard qada’, then the adhan does not nullify the salah.

Savor the sweetness of the adhan:

- Adhan is the most, if not the only, regular thing in the life of Muslims.
- Adhan had amazed many non-Muslims who visited Muslim land. Some people have embraced Islam because of the adhan.
- Adhan is what makes a land a Muslim land.
- Adhan is the first thing a child should hear after birth.
- Adhan has a profound meaning, go beyond the sound of it. Every single minute, there is someone praising the Prophet (*sal Allahu alayhi wa sallam*) or making adhan.

Action Item:

- Memorize the words of adhan and iqamah
- Listen to expert mu'adhins over the internet
- Practice the chanting of adhan and iqamah
- Ask a learned person or the imam to check your adhan style for you
- Go to your local masjid before salat time and take permission to give adhan

Chapter 4: Anatomy of Salat

When we discuss the description of salat, we need to break the salat into different segments and parts. Some portions are essential for the salat and some are crucial but not essential and others enhance the quality of the salat and some are actions that are considered mubaah, meaning if there is a need for it then you can do it.

Shuroot of Salat

1. Definition

Linguistic meaning: Shuroot is a plural of shart and it means the sign or the indicator.

Shart is a condition or stipulation. It is something that precedes the salah, and some are included as preparation for the salah.

Technical meaning: An evident and constant attribute whose absence necessitates the absence of the hukm, but whose presence does not automatically bring about its object. And it is separate from the essence of the act itself.

Example: tahaara or wudu is a condition of salah. It is not from the essence of the act itself because tahaara is not part of the salah and is completely separate. The purification is a condition to validate the salah. However, if you have wudu, you do not have to pray. If you want to pray, you must have wudu.

2. Pre-requisites for obligating salat

Pre-requisites of salat are the attributes sought to obligate salat on an individual, and they are not part of salat itself.

▪ Islam

In order to obligate salat on anyone, they must be Muslim. The Prophet (*sal Allahu alayhi wa sallam*) when he sent Mu'adh to Yemen, he told him to call them to testify that there is no god but Allah and Muhammad is His Messenger. If they obey him, then command them to pray.

Q: Is it obligatory on a convert to Islam to make up for the missed salat during his/her lifetime prior to Islam?

They are not obligated to do anything. The Prophet (*sal Allahu alayhi wa sallam*) told us that Islam destroys the past (except the good actions).

▪ Puberty

Aisha (*radhi Allahu ‘anha*) narrated: The Prophet (*sal Allahu alayhi wa sallam*) said: “The pen has been lifted from three: from the child until he reaches puberty...” [Abu Dawood]

Q: Are we obligated to order our minors to perform salat?

Yes. When you order them, you do not order them as an obligation for them to perform the salat. You are ordering them in order to train them and create a routine for them. Once a routine is created, it is easier for them to perform the salat. Ayah: “Command your family and your household with the salah. Show patience.” It is very difficult to convince children to pray. Sometimes, in order to ensure their salah, you lose your khushoo’.

What about children advising their parents about the salah time? The child should wake up the parent when the time for salah start shrinking to the time where there will not be enough time to pray the salah. The child does not have authority over the parent and can only give advice.

What about for the wife? The wife has no authority to wake him up but can advise him. If she advises him and he does not wake up, then he cannot claim that he was sleeping and did not wake up.

The parents have authority over grown children living in their homes.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (pious - see V.2:2). [Ta Ha 20:132]

▪ Sound Mind

When someone is sleeping, he has lost his sound mind temporarily, and this is natural. If someone is sleeping, and the time of salah is nearing the end, are you obligated to wake them up before the sun rises? It depends. For example, the husband wakes up for fajr and makes wudu’ and then goes to wake up his wife before leaving for the masjid, and when he returns and find her still sleeping, then should he tell her to wake up to make the salah before the sun rises? There is a dispute over the answer.

Shaykh Yaser believes that when the time narrows so much near the end of the salah time, then you are obligated to wake them up. For example, if you have a roommate who is sleeping and it is nearing the end of dhuhr time and the person begins arguing with you, then you have the right to tell them that you did your part and leave them. If you have authority over them, such as your children or wife, then you can command them to stand up to pray salah.

Q: What is the ruling on someone who loses his mind voluntary (by intoxication, or medication) or by force (sickness or passing out), and remains as such until the time of one salat or more expire?

3. Conditions for validating salat

Conditions of salat are the acts required and acquired to validate salat, prior to the establishment of salat, and they are not part of the act of salat itself.

▪ To be performed after the time has certainly started

Q: What is the ruling on praying while doubting the start of its time?

If you know that the time of dhuhr is around 1:00 but are not sure if it is 12:55 or 1:05 or 1:10, can you make a guess and pray the salah? No! If you guess between 12:55 and 1:10, then you can pray after 1:10 and not before because you are certain for sure that it is after 1:10 and are unsure if it is between 12:55 and 1:10.

You must pray the salah in the fixed time.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا

الصَّلَاةُ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat (Iqamat-as- Salat). Verily, the prayer is enjoined on the believers at fixed hours. [An Nisa 4:103]

- Purification from minor and major ritual impurities

There are two forms of tahaara: major and minor. The person must be pure from both. The major purification is janabah. The minimum without janabah is making wudu'.

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles..” [Al Ma'idah 5:6]

Abu Hurayrah narrated, the Messenger said: “Allah does not accept the Prayer of a person who has released gas until he makes a new ablution.” A person from Hadhramaut asked Abu Hurayrah, “What does releasing gas mean?” He answered, “Wind with or without sound.” [Bukhari and Muslim]

- Removal of physical filth (impurities), from body and place of worship

وَتَيَّابَكَ فَطَهِّرْ ﴿٧٤﴾

And your garments purify! [Al Mudathir 74:4]

Must be free from najasah on the body and the clothes.

The Prophet (*sal Allahu alayhi wa sallam*) was one time performing the salah, and suddenly he took his shoes off and put them on the side. Everyone then followed and did the same action. When the Prophet (*sal Allahu alayhi wa sallam*) finished the salah, he asked them why they took off their shoes and they said it is part of the salah. He (*sal Allahu alayhi wa sallam*) said that Jibreel came to him during the salah and told him that he had najasah on his shoes so he removed them.

The removal of najasah should be considered in the place where you pray. Make sure that the area where you are praying is pure. The place might be pure but not clean, meaning it may be muddy or there may be dirt or trash present. Trash is not najasah. This does not mean that you pray in a filthy place, but if you do not have an option, then try to clean as much as possible and pray the salah.

Anas narrated: “A bedouin came and passed urine in one corner of the Masjid. The people shouted at him but the Prophet (*sal Allahu alayhi wa sallam*) stopped them until he finished urinating. The Prophet (*sal Allahu alayhi wa sallam*) ordered them to spill a bucket of water over that place and they did so.” [Bukhari]

The ulema give the interpretation: The Prophet (*sal Allahu alayhi wa sallam*) was showing mercy as the man may have hurt himself if stopped. Also, it prevented the najasah from being spread around. Also, it protected the man from showing his awrah to everyone.

Purification is for the body, clothes, and the place where you are praying.

Q: What is the ruling on praying while carrying najas (impure filth) unaware of it?

Examples:

- If a woman is carrying a baby who may have najasah in the diaper: the salah is valid as long as she does not have direct contact with the najasah – if the diaper leaks, then she must stop the salah and clean herself and clothes and start the salah over
- A patient has a bag of urine attached to the body: the person can make the salah.
- If a person is in the salah and is unaware of the najasah until making ruku', what does he do? If the najasah was on the shoes or socks, then take them off and continue with the salah. If it is on the clothes, then stop the salah and change and start over. Having najasah on the clothes at the beginning of the salah and not knowing it does not invalidate the salah. The salah is still valid. If you know that there is najasah and continue with it, then your salah is invalid. Note: if the person had wiped over the shoes or socks when making wudu' then the removal of invalidates the wudu', and the person must make wudu' again.
- If you are in a public bathroom and then have najasah on the clothes, then try to clean them. If you cannot clean it there and there is not enough time to go home and pray the salah on time, what do you do? Purification is very important and must be taken care of.
- If you prayed your salah completely and then after discovered that there is najasah, then your salah is valid.
- If the area where you are praying has najasah after you started praying, then take a few steps away from the area and continue the salah.

▪ Covering the awrah

Awrah is a legal term. The definition is more than just the private parts.

Definition: Awrah is a term which denotes the parts of the body that are not meant to be exposed in public.

﴿يَبْنَى ءَآءَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). [Al A'raaf 7:31]

Ibn Abbas said about this ayah: “It means proper clothing for salat.” Some people misunderstood the ayah to mean only for the masjid, but it means for the salat even while at home. It is the dress that you feel comfortable wearing when opening the door for someone coming to your home. If you feel comfortable wearing the clothing, then it is appropriate for salah. Make something special to wear for the salat at home, and teach your children this as well so that they understand the significance of the salah.

Verdict: By unanimous agreement, it is most preferable to fully dress up in the best manner in preparation for salat.

They then differed on the minimum limit of covering for the validity of salat:

- The awrah of a man in salat
He has to cover what is between the navel and thighs.
There is disagreement about the exposing of the navel, thighs and knees.
- The awrah of a woman

Her entire body must be covered, except her hands and face. (If the socks reveal the color of the skin, then it is not acceptable. If the socks are skin color and do not reveal the color of the skin, then they are acceptable).

Q: What is the ruling on covering the feet in salat for women?

First opinion: Abu Hanifah

The most preferable opinion in the madhab is that women are not obligated to cover their feet for salat because they are treated like the hands, but they ought to do so outside salat.

Even though Imam Abu Hanifah allows a woman to uncover her feet in salah, it is an obligation for the woman to cover her feet while in public.

Second opinion: Maalik, Shafi'ee, and Ahmad

Women should cover their feet in salat and outside salat. This is the opinion of the majority of the fuqaha and that the woman's salah is invalid if she does not cover her feet. She can wear socks or a long dress that covers her feet when she makes ruku' and sujood.

Umm Salaamah that she asked the Prophet (*sal Allahu alayhi wa sallam*), "Can a woman pray in a long shirt (like a long dress) and head covering without a loincloth?" He said, "If the shirt is long enough, flowing and covers the top of her feet (i.e. it's allowed to do)." This is related by Abu Dawood. And many scholars attribute this statement to Umm Salaamah.

The Prophet (*sal Allahu alayhi wa sallam*) was asked: Can a woman pray in a long shirt? The Prophet (*sal Allahu alayhi wa sallam*) made it very clear that as long as it covers her entire body, then it is ok.

Q: What is the ruling of salat if the awrah was accidentally exposed?

If it can be fixed quickly, then it is fine. If it will take a long time to fix, then the salah must be started over. This is common for men who wear tight clothing when making sujood and the shirt rises and exposes their awrah. If this is done in every rak'ah, then the salah is invalid. If it happens accidentally and the man tucks his shirt back into the pants, then it is fine for the salah. Men should make sure that they wear long shirts to cover the awrah while making sujood.

The evidence that it does not break the salah: The Prophet (*sal Allahu alayhi wa sallam*) commanded people to give the imamah to those who know the Quran more, and in one small community, a boy at the age of 7 knew the most, and when he would make sujood, his awrah was revealed to the public, and women complained that the imam should cover his awrah. The men collected money and bought him nice clothes for the salah. The young boy was never as happy as when he received the clothes for his imam position. If his salah was invalid, then they would have had to replace him or re-pray the salah, which was not the case.

Summary of opinions:

Scholar(s)	Opinion	Daleel
------------	---------	--------

Imam Abu Hanifah	The most preferable opinion in the madhab is that women are not obligated to cover their feet for salat because they are treated like the hands, but they ought to do so outside salat.	
Imams Malik, Shafi'ee, and Ahmad	Women should cover their feet in salat and outside salat.	Umm Salaamah that she asked the Prophet (<i>sal Allahu alayhi wa sallam</i>), "Can a woman pray in a long shirt (like a long dress) and head covering without a loincloth?" He said, "If the shirt is long enough, flowing and covers the top of her feet (i.e. it's allowed to do)." This is related by Abu Dawood. And many scholars attribute this statement to Umm Salaamah

▪ Facing the direction of the qiblah

First scenario: if the Ka'bah was visible

By unanimous agreement, if the person can see the actual structure of the Ka'bah (i.e. being in the Haram in Makkah), he or she is obligated to face the Ka'bah itself.

What if you are in the Haram and cannot see the actual Ka'bah because it is covered by a pillar or the congregation? Alhumdulillah there are circles to indicate where to pray. You must pray on these circles.

If you are on the second or third floor, are you facing the Ka'bah? No, you are parallel to the direction of the Ka'bah. The ulema argue about this issue. Is this space above the Ka'bah equal to facing the Ka'bah or not? Is it ok to have multiple floors around the Ka'bah or not? According to the Shafi'ee madhab, you have to face the Ka'bah, so you cannot pray on the second or third floor because you are facing the space above the Ka'bah. This is why the crowd is very large downstairs while there is space on the second and third floors.

Second scenario: If the Ka'bah was not visible

First opinion: Abu Hanifah, Maalik, and Ahmad

To face and estimate the direction of the Ka'bah is enough.

The majority say to use your best judgment.

Second opinion: Shafi'ee

Facing the Qiblah exactly is an obligation, and it has to be done by following someone's knowledge of the qiblah, if not then by the best ijtihaad possible.

Why do they insist on this? The Shafi'ee school comes from ahl al kalam and they use logic and the methodology of ahl al kalam. They discuss everything regardless of the application. According to the textual evidences, you have to face the direction of the Ka'bah regardless of the location. If they are in another country, they are using their best judgment. Last month, a report came out from the Ministry of Islamic Affairs in Makkah that there are two hundred masajid in Makkah that are not facing the actual direction of the Ka'bah, and they found this using laser technology. The salah is accepted, but they need to fix the direction of the Qiblah. The new technology would solve the direction of the Qiblah for people all over the globe – it helps you indicate the exact direction of the Ka'bah.

Shaykh Uthaymeen one time during Hajj season: They were in Mina and it was dhuhr time. As they started to prepare for the Qiblah, some brothers brought a compass to check the direction. The shaykh asked: Which way is Makkah? They pointed and he started the salah. Do not stress yourself out because you will not be able to perfectly face the Ka'bah. Use your best judgment.

Q: What is the exact direction of the qiblah for people living in the west? (North America in particular)

There is a huge dispute between ahl as sunnah wa ahl jama'ah and some sects who believe that the qiblah is to the south east. Ahl as sunnah has two opinions: The Maaliki's hold the opinion that the direction of the qiblah is to the east directly. The majority, which is held by the prominent Islamic organizations such as ISNA, is that the qiblah direction is the NE. Scientists say that the best direction is the NE because the earth is not flat. If you look at a flat map, then the direction is east, but the earth is round. The actual physical measurement of the qiblah will lead to the NE as the closest direction between America and Makkah.

We live in America at different degrees. Generally speaking, it is NE. However, you need to measure the degree from the local location where you live. You need to check online to determine the exact degree. For example, El Paso is 34-35 degrees NE and Columbus is 42 degrees NE. Houston is 45 degrees NE. Always remember when you do it that you go by the compass to that direction. Without a compass, make the best guess.

How do you determine the direction of the qiblah? It is decided when you know one of the four major directions. How do you determine one of the major directions? If you can see the sun, then it is easy. You can check the highways as well: even numbered highways travel east-west, and the odd-numbered highways travel north-south. If you do not see the highways, sometimes even the streets will give an indication and have: N., S., E. or W. If you know boy scout skills, you may be able to determine the direction. Also, the direction of the trees exposed to the sun because the trees tilt in the direction of the sun. Check the darker side of the tree: the more sun, the greener the tree. Sometimes you can also tell from the trunk of the tree near the roots because if there are some plants near the roots, then there are more in the direction of the sun. If there is no way to determine the direction of the qiblah, then use your best judgment and make the salah. If it is at night and you are able to determine the north pole from the stars, then your problem is solved.

If you realize after you have prayed the salah that you prayed in the wrong direction, then if there is still time to pray, you must pray the salah again.

If you see someone praying in the wrong direction of the qiblah, then you can turn them in the correct direction, but do it gently and do not scare them.

Summary of opinions:

Scholar(s)	Opinion
Imams Abu Hanifah, Malik, and Ahmad	To face and estimate the direction of the Ka'bah is enough.
Imam Shafi'ee	Facing the Qiblah exactly is an obligation, and it has to be done by following someone's knowledge of the qiblah, if not then by the best ijtihaad possible.

Savor the sweetness of the qiblah:

Do you know the significance of moving the Qiblah from Jerusalem to Makkah?

The Prophet (*sal Allahu alayhi wa sallam*) was hoping that the qiblah would be moved for many years. Allah (*subhanahu wa-ta'ala*) said: "We see your face pleading with Allah to move the qiblah towards Makkah..." The sweetness of that is the sealing of the deal with the children of Isma'il and the followers of Islam that they are now the spiritual leaders of guidance. It is moving of the House from Bani Isra'il to Bani Isma'il. It is a great honor. Until the Day of Judgment, people will not stop worshipping Allah (*subhanahu wa-ta'ala*) at that place. The only time people are not making tawaaf is when there is salah. Also, remember that you are not the only one facing that direction at that moment. People from the other side of the globe are facing the same direction. It provides a sense of unity. We have the feeling that we are all facing the direction of the qiblah. Non-Muslims are amazed by the idea of

facing the same direction. It gives a sense of unity in our act of worship. Ibrahim (alayhi salaam) made du'a to Allah to make Makkah a place of worship, and Allah answered his du'a.

Action Item:

- For a few days, carry with you a compass wherever you go.
- Try to guess the qiblah in different locations wherever you go.
- Check your guess with the compass and see how accurate you can get in finding the right direction.
- Learn through this practice how to identify the qiblah by using the sun and the shadow during different times of the day and stars during the night. One of the hardest times to determine the direction of the qiblah is during dhuhr time because the sun is in the middle of the sky. You have to wait until the shadow stretches out because it will shift in one direction.

Issue of folding the sleeves and pants for men: The Prophet (*sal Allahu alayhi wa sallam*) considered (for men) releasing the pants under the ankles as a sign of arrogance; therefore, they should keep their pants above the ankles. The ulema consider: is it a general rule or an act of arrogance because of the intention and does this apply to the pants or only the thawb? There is one particular portion related to our class: During salah, the Prophet (*sal Allahu alayhi wa sallam*) forbade folding the thawb in salah, which includes folding the sleeves or the pants above the ankles. Is it haraam? It is not haraam, but it is makrooh to do this. Therefore, it is better that you unfold your shirt sleeves and pant. If you put your pants down and it is below the ankles, then it is a prohibition. If you fold them up, then there is another violation of folding pants while in salah. What do you do in this case? Shaykh Yaser is in favor of not folding the pants above the ankles in salah in order to avoid the prohibition. It is better to avoid both prohibitions by wearing shorter pants.

What if the pants touch the ankle? This is ok. The prohibition is if they are below the ankle. What if someone says: I try to pull my pants up and they keep going down. Abu Bakr said to the Prophet (*sal Allahu alayhi wa sallam*) that he was a thin person and when he tried to wrap his izhar around his waist, it would keep falling. The Prophet (*sal Allahu alayhi wa sallam*) said: Ya Abu Bakr, you are not one of those who do it out of arrogance so it is ok.

▪ An-Niyyah, the intention for salat

Definition: It is the act of the heart concerning the actions of the Mukallaf (the accountable party)

When a person makes wudu and goes to the masjid, he is doing these actions with the intention of salah. The determination for what you are doing is the intention itself. When you make the wudu and take the prayer rug and put it in the direction of the qiblah, the intention is for the present salah, and you know which salah you are praying. The actual intention is the act of the heart.

Umar narrated, the Messenger (*sal Allahu alayhi wa sallam*) said: “Deeds are judged by their intentions...” [Bukhari and Muslim]

Scenarios related to the niyyah:

- Should the niyyah in the heart match the actual act of that particular salat?
 Yes. You cannot make the intention for dhuhr and pray asr, which may happen as a mistake. A mu'adhin said that his imam had a heavy lunch after dhuhr salah and took a nap, and when he was woken up for salat al-asr, the imam started reciting aloud. The people said, “SubhanAllah.” The imam stopped and then continued reciting aloud. The people again said, “SubhanAllah.” For the third time, the imam began reciting aloud. The people again said, “SubhanAllah.” Out of frustration, he said, “Tayyib, assalamu alaykum wa rahmatullah, assalamu alaykum wa rahmatullah” and then asked the congregation what was happening and they explained that it was salat al asr and not salat al maghrib.

If you are praying a fard salah, your intention must be for the fard. Similarly with the sunnah.

- Should the niyyah be uttered by tongue?
 There is no such authentic evidence that the Prophet (*sal Allahu alayhi wa sallam*) uttered the intention out loud except for the act of Hajj. Some of the fuqaha made an analogy (qiyas) and said that if the Prophet (*sal Allahu alayhi wa sallam*) uttered it for Hajj, then it should be done for salah in order to bring focus to the salah. In the Shafi'ee and Hanafi madhahib, sometimes they ask you to say the niyyah. They differ over what should be said. There is no specific statement that should be said, and it is left for people. Some people make it long while others make it short. They say: "I intend to pray salat al dhuhur behind the imam" and then make the salah. Others make a longer list such as: "I intend to pray salah behind Shaykh Yaser Birjas in such and such masjid in the first line alhumdulillah...". There is no need to say all of these things. It is considered to be bid'ah more than sunnah because if the Prophet (*sal Allahu alayhi wa sallam*) had done this, it would have been reported.

- Should the niyyah start with the first takbir simultaneously?
 When is the niyyah made? Does the niyyah begin when raising the hands or when you are standing in line or when you are setting up your prayer rug? All of the preparations for the salah are enough, and you do not have to measure the beginning of salah when you raise your hands. The Shafi'ee madhab is very meticulous and force you to make the intention while raising the hands and while making the first takbir. If it is missed, then you must start the salah again. Some people become obsessed so much and repeatedly make the first takbir before making the salah. Similarly, it extends to the wudu as well, and as they wash their face, while they are carrying the water to the face, they must have the intention, and if they miss it, then they must repeat.

Do not fall into the *waswasa*. The actual act itself as you move for the salah is already deciding what you are doing and is the intention inshAllah.

- Should the niyyah of the Ma'moom match the niyyah of the imam?
 The ma'moom is the one following the imam. If the imam is praying asr, can you pray dhuhur behind him if you had missed it? According to Imam Abu Hanifah, the intention must match the imam and this must be done. Can you pray fard behind someone who is praying nafl? Scenario: you come to the masjid for salat at-taraweeh and you have not prayed isha, can you join him in the salat at taraweeh and pray isha? According to the Hanafis: no because the imam was made to be followed and this applies to the intention as well.

However, there is a hadeeth of Mu'adh ibn Jabal: He would pray isha with the Prophet (*sal Allahu alayhi wa sallam*) in the masjid and then would lead his community in the salah in his neighborhood. When he led his people, he would be praying nafl because he already prayed his fard, and the people would pray their fard behind him. One time, Mu'adh recited all of Surah Al Baqarah in the salah, and one of the people praying behind him could not take it and ended the salah early and went home. Some people told Mu'adh what the man had done, and Mu'adh replied that the man is a munafiq. When the people talked about it, someone told the man that Mu'adh called him a munafiq, and the man went to the Prophet (*sal Allahu alayhi wa sallam*) and complained that they are shepherds and spend most of their day in the sun and Mu'adh led them with Surah Al Baqarah. A companion said he had never seen the Prophet (*sal Allahu alayhi wa sallam*) as furious when giving advice and said: "What is wrong with you? Are you going to cause people to leave the deen? If you are praying by yourself, read what you wish, but when you are leading the jama'ah, then recite a shorter surah." This is unless he knows that the congregation wants to be led in a long salah and likes to listen to his operation.

The Hanafi madhab holds a valid opinion in not differing with the imam in the niyyah because the hadeeth is strong.

- The continuation of the acts of salat without long intermission

When you make your salah, continue without any long intermission. For example, someone recites Al Fatihah, makes ruku', stands out of ruku', makes sujood, comes out of sujood and begins sneezing uncontrollably for several minutes, then the salah is now invalid. If it is only for a few seconds, then the person can continue with the salah.

If the imam recites Surah Al Fatihah then another surah and forgets something in the middle and remains silent trying to think of the next ayah for a long period of time, then the salah is invalid.

- To avoid any foreign speech

If someone sneezes and by mistake says 'alhumdulillah', then if it is a mistake it is fine. If someone responds 'yarhamukum Allah', then the person's salah is invalidated.

Zayd ibn Arqam narrated: "We used to speak in salat, until the ayah '...and stand before Allah in devout (frame of mind)' (al Baqarah 2:238) was revealed. Thereafter, we were ordered to remain silent and we were forbidden from talking." [Muslim]

Can the intention be changed during the salah? For example, you started your dhuhr salah on your own and then some other brothers entered the masjid and began to pray jama'ah for dhuhr? You can downgrade the intention except according to imam Abu Hanifah and others who said: Do not nullify your deeds.

If you are praying the sunnah of maghrib and someone else joins you in jama'ah, can you upgrade your intention? No. You pray your sunnah, and you do not have to recite loudly for him to pray the fard.

Can you change your intention for the number of rak'at for witr? For example, you had the intention to pray 1 rak'at and then as you pray you want to change it to 3 rak'at, can this be done? Allahu 'Alam.

Downgrading the intention is fine, but you cannot upgrade the intention.

If you start dhuhr salah and made the intention and then realized that it is asr time and not dhuhr time, what do you do in this case? In this case, you stop the salah and make the takbir again and start over again. If you are praying in congregation, you have to make up the rak'ah again because you had the wrong intention.

If someone prayed the fard salah but did not feel as though they had good khushoo' again, can they pray the salah again? They can, but it would be nafl and not fard.

Arkan (Integrals of Salat)

These arkan have the same definition of the condition except that they are part of the essence of the act itself. This means that they are part of the salah itself.

1. Definition

Linguistic meaning: arkaan is a plural of rukn, which means the strong corner on which a structure is built

Technical meaning: It is an evident and constant attribute whose absence necessitates the absence of the hukm, but whose presence does not automatically bring about its object. And it is part of the essence of the act itself.

2. Hadeeth al-Musee' fi Salathi (the man who prayed incorrectly)

All of the arkan come from one hadeeth.

Abu Hurayrah (*radhi Allahu 'anhu*) narrated, a man entered the masjid and the Messenger of Allah was sitting. The man prayed two rak'ah and then came to the Prophet (*sal Allahu alayhi wa sallam*) and said salaam. The Prophet (*sal Allahu alayhi wa sallam*) replied the salaam and then said, "Go back and pray for you have not prayed." So the man

went back, prayed two rak'ah like he did the first time and then came back and repeated the salaam. The Prophet (*sal Allahu alayhi wa sallam*) replied the salaam and then said, "Go back and Pray for you have not Prayed." So the man went back, Prayed two raka like he did the first time and then came back and repeated the salaam. The Prophet (*sal Allahu alayhi wa sallam*) replied the salaam and then said, "Go back and Pray for you have not Prayed." He said it three times until on the third time the man said, "By He who sent you with the truth O Messenger of Allah, I do not know any better than this. Teach me." The Prophet (*sal Allahu alayhi wa sallam*) then said, "If you stand up for Salah say 'Allahu Akbar.' Then read what comes easy for you from the Quran. Then bow until you are comfortable in your ruku'. Then stand up until you are standing up straight. Then prostrate until you are comfortable in your Sujood. Then sit until you are comfortable in your Juluos -sitting. Then prostrate until you are comfortable in your Sujood. And do this in your entire Salah." [Bukhari and Muslim]

In this hadeeth, the Prophet (*sal Allahu alayhi wa sallam*) pronounced the arkaan and taught him how to perform one rak'ah and said to do that in the entire salah. Based on this hadeeth, the ulema define the arkaan of the salah, and if they are missed, then the salah is invalid and the act must be done again or the salah is invalid.

3. The Arkaan of salat (The absence of one of the following arkaan nullifies the salat)

First opinion: Abu Hanifah

There are six arkaan for the salat (listed in the table)

Second opinion: Maaliki, Shafi'ee and Ahmad

There are fourteen arkaan for the salat (listed in the table)

The reason for the differences: Imam Abu Hanifah holds different usool (principles) based on his methodology between determining what is fard and what is waajib, and he holds that fard is higher value than waajib. If something is not included as rukn, it does not mean that he does not count it at all, but it is not at as high a level of obligation for Imam Abu Hanifah.

Scholar(s)	Opinion	Daleel
------------	---------	--------

Imam Abu Hanifah	<p>There are six arkaan for the salat:</p> <ol style="list-style-type: none"> 1. The opening takbir 2. Standing 3. Recitation of Quran 4. Ruku' 5. Sujood 6. Final sitting 	
Imams Maalik, Shafi'ee, and Ahmad	<p>There are fourteen arkaan for the salat:</p> <ol style="list-style-type: none"> 1. Al Qiyaam – standing for those who are able to. This means that if you can pray standing, then for the fard salah, you cannot pray while seated. In some situations in India or Pakistan, they stand up for salah on the airplane and block the entire aisle. If they cannot stand, then they pray in the condition that they can. <p>How should a person lie down? However they can. They do not need to be shifted to face the qiblah. If it is easy to do so, then it is fine; otherwise, it is fine for them. This shows the importance of salah that even if you have to sit, you must still pray. This is a mercy of Allah for them that they can still remember Allah (<i>subhanahu wa-ta'ala</i>) even though they may be in a difficult situation.</p> <ol style="list-style-type: none"> 2. Takbeerat al-ihraam – the opening takbir 3. The recitation of the Quran 4. The Ruku' – bowing down 5. Rising up from the Ruku' 6. The sujood on seven bones – prostration 7. Coming up from sujood 8. Sitting calmly between the two sajdah (prostrations) 9. Sitting during the last tashahhud 10. The recitation of the last tashahhud 11. The recitation of the salawat al-Ibrahimiyyah 12. The tasleem – saying salaam at the end 	<p>Imran ibn Husain said, "I was suffering from hemorrhoids (piles), so I asked the Messenger of Allah and he said: Pray standing; if you are not able, then sitting down; if you are not able to do so, then Pray lying down."</p> <p>"...If you stand up for Salah say 'Allahu Akbar.' Then read what comes easy for you from the Quran. Then bow until you are comfortable in your ruku'. Then stand up until you are standing up straight. Then prostrate until you are comfortable in your Sujood. Then sit until you are comfortable in your Julooos - sitting. Then prostrate until you are comfortable in your Sujood. And do this in your entire Salah."</p> <p>Ibn Abbas narrated, the Messenger said: "I have been commanded to prostrate on seven bones, on the forehead – and he pointed at his nose, the hands (the palms), the knees and the toes (of the feet)." [Bukhari and Muslim]</p> <p>Ali ibn Abi Talib narrated, the Messenger said: "The key to the Salat is purification, Tahreemuha (it is entered) by Takbir and Tahleeluha (and exited) by Tasleem." [Ahmad]</p>

1) Al qiyam – Standing for those who are able to

Fiqh scenarios:

- What constitutes standing?
 What constitutes standing? If a person can stand straight, then he cannot pray hunched over. One time Umar (*radhi Allahu ‘anhu*) saw a man walking in the streets hunched over walking out of humbleness and asked if he was sick. The man said that he was not sick, so Umar told him to stand straight or he would beat him. When you stand in salah and want to show humility and khushoo’, stand up straight and make salah. Your backbone is straight.
- What is the limit of standing?
 What is the limit of standing? How much space do you need? Can you open your feet wide or should they be kept closed? In the Hanafi madhab: four fingers between the feet is enough. The sunnah: when the sahabah would stand, they would stand shoulder to shoulder and foot to foot, and this cannot be done unless the feet are opened shoulder width apart. Women are suggested to keep their feet close together, but there is no evidence from the Prophet (*sal Allahu alayhi wa sallam*) to support this.
- Can someone use support tool to stand up?
 Can someone reserve the spot next to the wall for taraweeh? No, a person can use a cane if they are disabled. The Prophet (*sal Allahu alayhi wa sallam*) one time entered the masjid and saw two ropes and was told that Zaynab when she was tired in prayer would hold onto them. He said to take them out and everyone should pray as much as they can but should not over exaggerate.
- Who is exempt from standing?
 Anyone who is sick. If you are extremely tired, can you sit down? Yes. One time the Prophet (*sal Allahu alayhi wa sallam*) prayed while sitting when he had an injury.
- How does someone who is excused sit for salat?
 Can be seated on a chair or on the floor. When sitting on the floor, some of the ulema say sitting can be done cross-legged or tashahhud style. If praying in congregation, then keep the tashahhud style because it allows space for other people.

Savor the sweetness of qiyam:

- Look down while praying. Standing is the first sign of humility and humbleness. When you start your salah, look down immediately. Keep all of your senses focused on what you will be doing.

2) Takbeerat al-ihram – The opening Takbir

The Prophet (*sal Allahu alayhi wa sallam*) then said, “If you stand up for salah say ‘Allahu Akbar’.” [Bukhari and Muslim]

Fiqh scenarios:

- Does it have to be in Arabic?
 Yes, it must be said in the Arabic language.
- Does it have to be in the takbir form or could any word of glorification suffice?
 Can you say: Allahu-Kabeer. No.
 The madhab of Imam Abu Hanifah: You can begin with Allahu ‘Adham. Because they said it is acceptable, it does not mean that they have sanctioned it for you anytime you wish. If someone has said this, then the salah is valid; however, in their description of the salah, they do not promote it.

Savor the sweetness of the takbeerat al-ihram:

- When you say Allahu Akbar, it is a reminder for you that you are facing the direction of the qiblah and the House that the Prophet (*sal Allahu alayhi wa sallam*) longed to face while making salah. You are reminded that ummat Muhammad carries the banner of leadership.
- Allah is greater than anything else you may think of. Remember that Allah is greater than anything you are wishing for after salah. When you are raising your hands, you are throwing everything behind your back and saying that Allah is greater than anything.

Action item:

- Stand up in front of a mirror
- Check the way you stand
- Raise your hands as you are making takbir and see how your hands look like when you do that

3) The recitation of the Quran

- By unanimous agreement the recitation of the Quran is an integral part of the salat

The Prophet (*sal Allahu alayhi wa sallam*) then said, "...Then read what comes easy for you from the Quran."

- But what is the ruling on the recitation of the Fatiha?

First opinion: Maalik, Shafi'ee, and Ahmad

It is a rukn. If it is not recited, then the salah is not valid.

The Prophet (*sal Allahu alayhi wa sallam*) was praying and reciting Surah Al 'Ala and one of the companions began reciting along. The Prophet (*sal Allahu alayhi wa sallam*) when he finished the salah said: "Who was reading with me?" The Prophet (*sal Allahu alayhi wa sallam*) told the man: "Do not do that again except Umm Al Quran." Based on this hadeeth, the majority say that the Fatiha is an integral part and must be recited.

Madhab Imam Ash-Shafi'ee: recite Fatiha after the imam is done regardless of the salah.

Another madhab: Remain silent with the imam during fajr, maghrib, and isha unless you come late.

Shaykh Yaser's opinion: follow Imam Shafi'ee's opinion because of the hadeeth of Ubada ibn as-Samit.

Ubadah ibn as-Samit narrated, the Messenger said, "There is no salat for him who does not recite the Umm al-Quran (Al Fatiha)." [Bukhari and Muslim]

Second opinion: Abu Hanifah

It is waajib (not fard), meaning that it is not rukn. If Fatiha is not recited, then the salah is still valid. The obligation is to recite anything of the Quran that comes easy. However, this is not the right thing to do even according to the madhab. To perfect the salah: recite Surah Al Fatiha.

His proof: Surah Al A'raf: "When the Quran is being recited, then listen to it. May Allah have mercy on you." Abdullah ibn Masood said that this is during salah. One of Imam Abu Hanifah's usools is to accept the hadeeth of a companion who is faqih. Imam Abu Hanifah held that Abdullah ibn Umar and Abu Hurayrah were not fuqaha as much as Abdullah ibn Masood.

School or Madhab	Opinion	Daleel
Imams Malik, Shafi'ee, Ahmad	It is a rukun	Ubadah ibn as-Samit narrated, the Messenger said, "There is no salat for him who does not recite the Umm al-Quran (Al Fatiha)." [Bukhari and Muslim]
Imam Abu Hanifah	It is waajib	

- What is the ruling on the basmalah, saying "bismillah al Rahman al Raheem" aloud for the imam in the Jahri salat?

First opinion: Abu Hanifah, Maalik, and Ahmad

He should not say it loud. According to the majority of the fuqaha, the basmalah should be pronounced silently and "Alhumdulillahi rabb al-'alameen" should be recited aloud.

Anas narrated: "The Messenger, Abu Bakr, Umar used to begin the salat with alhumdulillahi rabb al-'alameen." [Bukhari and Muslim]

Second opinion: Shafi'ee

He should start with the Basmalah. Imam Shafi'ee's opinion is that the basmalah is part of Surah Al Fatiha; therefore, it must be said out loud.

Nu'aim al-Mujmir narrated, "I prayed behind Abu Hurayah and he recited 'Bismillah al Rahman al Raheem' and then recited Umm al Quran." [Nisa'i]

Some of the ulema tried to reconcile between the two incidents and said: The Prophet (*sal Allahu alayhi wa sallam*) is sometimes spontaneous. Some reported that he reported the basmalah out loud and most of the time would recite it silently. Shaykh Al Hudhayfi used to do this intentionally and deliberately: he would raise his voice with the basmalah slightly and then said it loud with 'alhumdulillahi rabb al-'alameen'.

We do not know the reason behind it, but the majority of reports is that the Prophet (*sal Allahu alayhi wa sallam*) would start with 'alhumdulillahi rabb al-'alameen' aloud.

You do say: 'aoodhu billahi min ash-shaytan ar-rajeem in the salat before reciting the Fatiha.

School or Madhab	Opinion	Daleel
Imams Abu Hanifah, Malik, Ahmad	He should not say it out loud	Anas narrated: "The Messenger, Abu Bakr, Umar used to begin the salat with alhumdulillahi rabb al-'alameen." [Bukhari and Muslim]
Imam Shafi'ee	He should recite the basmalah	Nu'aim al-Mujmir narrated, "I prayed behind Abu Hurayah and he recited 'Bismillah al Rahman al Raheem' and then recited Umm al Quran." [Nisa'i]

Fiqh scenarios:

- How articulate should the imam be in reciting Al-Fatiha?
 In Arabic, the vowels make a big difference. Some fuqaha may tolerate fatha and dhamma as long as there are not extensive mistakes, but if there are several mistakes in the Fatiha, then the salah is invalid. The Fatiha specifically must be recited in perfect recitation because it is a rukn. Perfect recitation does not mean at the tajweed level but at the level of grammar. He may not have the best recitation, but the grammar must be correct.
 - What if the imam has an accent?
 This does not break the salah. Some imams may say z instead of D in “wa la aD-Daaleen.” It is not about hifdh but about perfection of the recitation.
 - Should the Ma'moom recite the Qur'an if the imam already does that?
 The ma'moom according to Imam Ash-Shafi'ee must recite the Fatiha regardless of the salah. According to Imam Abu Hanifah, the ma'moom should remain quiet regardless of the salah. According to Imam Maalik: in fajr, maghrib, and isha the ma'moom does not need to recite the Fatiha, and should recite it during dhuhr and asr. Shaykh Yaser follows Imam Ash-Shafi'ee's opinion.
 - What is the ruling on “Ameen”?
 Imam Abu Hanifah: say it quickly and silently.
 Imam Ahmad & Imam Shafi'ee: prolong the recitation of “ameen”. The Prophet (*sal Allahu alayhi wa sallam*) said: “If you say ‘ameen’, the angels will also say ‘ameen’ with you and if your ‘ameen’ coincides with their ‘ameen’, then Allah will forgive your sins.”
- How should you prolong the ‘ameen’? The ulema say follow the rules of tajweed and no longer than 6 harakat. When you say ‘ameen’, it is not about singing it. You are just saying ‘ameen’.
- The meaning is: My Lord, accept my du'a. Surah Al Fatiha has a du'a in it, and the imam is making du'a on your behalf.
- If you go to a masjid where they do not say ‘ameen’ aloud, then do not recite it aloud. At the same time, if someone else in a masjid says ‘ameen’, be easy on them.
- What does a new Muslim who does not know the Fatiha do in salat?
 We should teach them and help them learn it as fast as possible, but until then, they can say a few words of dhikr. Teach them one phrase of dhikr to remember. When teaching them dhikr, teach them with the meaning.

Savor the sweetness of your recitation or recitation of the imam:

Engage your senses in remembering the words of Allah (*subhanahu wa-ta'ala*). If it is a time for you to read in dhuhr and asr or in the third rak'ah in maghrib and isha, remember that you are reading the words of Allah (*subhanahu wa-ta'ala*) and standing before Allah (*subhanahu wa-ta'ala*). You are showing how much you know from the Words of your Lord.

If it is time to listen to the imam, show Allah (*subhanahu wa-ta'ala*) that you are listening to the words. Learn key words such as Jannah, nar, samawat, ard, the names of the prophets, the Names of Allah (*subhanahu wa-ta'ala*). When you know key words, then you can understand what the ayah is about. This is how you should focus on the recitation of the Quran if you do not understand the language. For the long salat such as taraweeh, then review the translation before the salah.

Action item:

- Practice your Fatiha with an expert.
 - Make sure you pronounce it correctly.
 - If you couldn't find someone, look for help online.
- Online resources: almudarris.org, reciter.org

4) The Ruku' – bowing down

The Prophet (*sal Allahu alayhi wa sallam*) then said, "...Then bow until you are comfortable in your ruku'..."

Fiqh scenarios:

- What constitute a perfect ruku'?
 Ruku' is to bow down. The actual ruku' is trying to make your back flat. It was said that the back of the Prophet (*sal Allahu alayhi wa sallam*) was so straight that if water was spilled on his back, it would not move anywhere.

 The head should not be raised or lowered but should be level as much as possible. The hands hold onto the knees. In order to straighten the back, the elbows will have to stick out a little. If you are praying in congregation, keep your elbows in or keep them close to your body so you do not bother the person next to you. Look at the position of the sujood according to the sunnah of the Prophet (*sal Allahu alayhi wa sallam*).
- How long should the ruku' last for?
 The perfect ruku' which the Prophet (*sal Allahu alayhi wa sallam*) used to practice was as long as the recitation. If you recite Surah Al Baqarah, then the ruku' should be the same length. However, it is not mandatory to keep it that long. The mustahab/sunnah minimum is enough time to say 'subhana rabbi al-'adheem' three times. The minimum is enough time to say 'subhana rabbi al-'adheem' one time.
- If someone has health conditions with the back and cannot make full ruku', then they should do as much as they can with the intention of bowing down for the ruku'.
- If the imam prolongs the ruku', then keep making dhikr. You do not have to say 'subhana rabbi al-'adheem' an odd number of times if the ruku' is prolonged because it may take away from your khushoo' in salah.

Action item:

- Practice ruku' at home
- Have someone help you by placing a cup on your back. Does it stand still?

5) Rising up from the ruku'

The Prophet (*sal Allahu alayhi wa sallam*) then said, "...Then stand up until you are standing up straight."

Say 'sami Allahu liman hamidah' while rising from ruku'. This shows that some are so hasty in salah that their salah will be invalid by rushing to the sujood right away.

Q: What is the limit of rising up from ruku'?

There is no specific time, but it is enough time for your back bones to return to their original positions.

Savor the sweetness of ruku':

When you face the qiblah having memory of the Ka'bah, Prophet Ibrahim, Prophet Isma'il, Prophet Muhammad (*sal Allahu alayhi wa sallam*) and all of the believers facing that direction and starting the recitation with the words of Allah and then having the permission of showing your humbleness and humility

to Allah, it is a step towards your spirituality. This is all gradual submission: standing, bowing down, and prostrating. First you show humility and humbleness and then bow down.

A psychological definition of ruku': putting your intellect / reason and the heart at the same level. People are the most proud of the intellect, and when bowing, you are placing them at the same level for the sake of Allah, and when making sujood, your intellect is lower than the heart for the sake of Allah (*subhanahu wa-ta'ala*). You are submitting your intellect and reason to Allah (*subhanahu wa-ta'ala*).

6) The sujood on seven bones – prostration

The Prophet (*sal Allahu alayhi wa sallam*) then said, "...Then prostrate until you are comfortable in your sujood..."

Ibn Abbas narrated, the Messenger said: "I have been commanded to prostrate on seven bones, on the forehead – and he pointed at his nose, the hands (the palms), the knees and the toes (of the feet)." [Bukhari and Muslim]

The sunnah of the sujood is to prostrate on seven bones: the forehead + nose, 2 hands, 2 knees, right toes, and left toes.

The ulema say to be firm in the sujood, meaning that you cannot pray on something that is not sturdy. If the prayer rug is too fluffy, then you cannot make your sujood properly.

The hands do not have to be stuck together or wide open, but they should be in normal position. The fingers face the direction of the qiblah and should not be stuck near the nose. The hands should be at the level of the shoulder. Do not place the hands in front of the head. The hands should be placed close to the shoulders (i.e. at the shoulders) or in the area between the shoulders and ears. The forearms should not touch the ground. When praying individually, then the elbows should be stretched out. While praying in congregation, then the elbows should be in. The feet should be close to each other with the toes facing the direction of the qiblah.

If possible, the ground should be flat.

Does not having the seven bones on the ground, does it invalidate the sujood? If three are not on the ground, then they are not making proper sujood. How can this happen? If someone is holding the mushaf while praying, this may happen. It may invalidate the sujood. Allahu 'Alam.

Fiqh scenarios:

- Where to make sujood when there is no space for you.
 Make sujood on the back of those who are in front of you. Advice: tell the person in front of you before you do that. You can place your hands on their backs and make the sujood as much as possible or place your hands on their feet.
- Is it permissible to keep the hands covered in the sujood because of the weather?
 If it is too hot, the ground may burn the hands. Can you suspend the hands in the air? No. You can keep your hands covered in the sleeves on the ground and sisters can use the hijab. Also, place something for your forehead. To protect from ice, you can keep your hands covered. The Prophet (*sal Allahu alayhi wa sallam*) would wrap his hands with his dress or cloth and kept them covered because of the weather. This is permissible.
- How should a person fall to the sujood? Hands first or knees?

The reports are attributed to the age of the Prophet (*sal Allahu alayhi wa sallam*). When the Prophet (*sal Allahu alayhi wa sallam*) was younger, he was able to make sujood hands first, and when he became older, it became more difficult and he used the knees first.

In another hadeeth, the Prophet (*sal Allahu alayhi wa sallam*) forbade us from resembling the camel when making the sujood. How do you identify the sitting of the camel? Watch the camel. When you see this, it becomes more confusing. In the Arab culture, they have different traditions. Some named the back legs the hands of the camel.

Both opinions are valid and neither invalidates the salah. It is better to maintain one position, either hands first or knees first.

Savor the sweetness of sujood:

When you put your knees down, it is like feeling the pressure of this life. Putting the knees down is a position of humiliation, stress, or defeat. Even though it feels like this, when this happens, it is the best time to make the prayers. It is a sign of humility and superiority because you have the fastest divine link with Allah (*subhanahu wa-ta'ala*). The closest a servant is to his Lord is when he is in sujood.

The sujood is the 'knee-mail'. When you put your knees down, connect with Allah (*subhanahu wa-ta'ala*) on a regular basis. Also, in this position, you are putting your intellect and reason in a position lower than the heart for the sake of Allah (*subhanahu wa-ta'ala*).

Action item:

- Visit an online video website.
- Look for footages on camels.
- See how camels reach down to the ground. Do they reach by front legs or back ones?

7) Coming up from sujood

The Prophet (*sal Allahu alayhi wa sallam*) then said, "...Then sit until you are comfortable in your juloos. (sitting)."

Jalsah is the sitting between the two sajdahs.

Q: How should the person sit down for this position?

Al-iftirash: sitting on your left foot and propping up the right foot, pressing the toes to face the direction of the qiblah. This position is used between the two sajdahs and for the middle tashahhud as well.

Some suggest for women exclusively to sit on their two feet with the thighs close to each other.

8) Sitting calmly between the two sajdahs (prostration)

9) Sitting during the last tashahhud

10) The recitation of the last tashahhud

The Shafi'ee version:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“At-Tahiyyatul-mubarakat, as-salawatuttayyibatu lillah. As-Salaamu alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh. As-Salaamu alayna wa ala ibadillahis-salihin Ashhadu alla ‘ilaha illallah, wa ashhadu anna Muhammadar-Rasulullah.” [Muslim]

The translation: All compliments, blessed words, Prayers, pure words are due to Allah. Peace be on you, O Prophet, and also the mercy of Allah and His blessings. Peace be on us and on the righteous slaves of Allah. I bear witness that none has the right to be worshiped except Allah, and (I bear witness) that Muhammad is the Messenger of Allah.

The Hanafi version: (This is the most popular even amongst the fuqaha.)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ،
وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ
الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

“At Tahiyyaatu lilaahi was Salawaatu wat tayibaatu As Salaamu 'alaika ayyuhan nabiyyu wa Rahmatullaahi wa Barakaatuh. As Salaamu 'alainaa wa 'alaa 'ebaadillaahis saaliheen, Ash hadu allaa ilaah ilallaah, Wa ash hadu anna Muhammadan 'abduhuu wa rasuluh” [Bukhari and Muslim]

The meaning of the Tashahhud:

All greetings, blessings and good acts are due to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be unto us, and unto the righteous servants of Allah. I bear witness that none has the right to be worshiped except Allah, And I bear witness that Muhammad is His servant and messenger.

As long as the version you are using is authentic, then you should stick to it. Memorize one and use it.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“Allahumma Salli ala Muhammad, wa’ala aali Muhammad, kama Sallayta ala ‘Ibrahim, wa’ala aali ‘Ibrahim ‘Innaka hamidum Majeed. Allahumma Barik ala Muhammad, wa’ala aali Muhammad, kama Barakta ‘ala ‘Ibrahim, wa’ala Aali ‘Ibrahim. ‘Innaka Hamidum Majeed.” [Bukhari and Muslim]

‘O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibrahim and upon the followers of Ibrahim. Verily, You are full of praise and majesty. O Allah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim. Verily, You are full of praise and majesty.’

There are other versions as well, but it is enough to master one.

Assalamu alayka ayuhan-nabi = peace be upon you O Prophet. In Arabic, this assumes the person to be present, but we know the Prophet (*sal Allahu alayhi wa sallam*) has passed away. During the time of the companions, the Prophet (*sal Allahu alayhi wa sallam*) was there.

Continue with this statement for a few reasons:

- The Prophet (*sal Allahu alayhi wa sallam*) taught them this version.
- When the Prophet himself used to recite the tashahhud, we assume he used to recite the same tashahhud and did not say ‘peace be upon me’
- In the Arab culture and tradition and language, ‘ayuha’ can be maintained when the person is not present
- There were different masajid or even when they prayed at home, the Prophet (*sal Allahu alayhi wa sallam*) was not present at the moment when they were making the du’a

The claim that this pronouncement should not be said comes from a hadeeth of Ibn Masud who said that now that he is gone we say something different. Allahu ‘Alam this is from ijtihaad of Ibn Masud which should not be accepted.

Whatever the Prophet (*sal Allahu alayhi wa sallam*) uttered out of adhkar should be maintained as they are, which is from another hadeeth where the Prophet (*sal Allahu alayhi wa sallam*) corrected the dhikr of someone.

12) The Tasleem – saying salaam at the end

Ali ibn Abi Talib narrated, the Messenger said: “The key to the salat is purification, *tahreemuha* (it is entered) by takbir and *tahleeluha* (and exited) by tasleem.” [Ahmad and Abu Dawood]

Fiqh scenarios:

- How should the tasleem be pronounced?

Authentic narration is: Assalamu alaykum wa rahmatullah and Assalamu alaykum wa rahmatullah wa barakatuh

If you say one on one side, then you should say it on the other side as well. It can be said Assalamu alaykum wa rahmatullah wa barakatuh to the right and Assalamu alaykum wa rahmatullah to the left.

- How many tasleems are obligated?

The Maliki school obligates only one tasleem to the right: Assalamu alaykum wa rahmatullah and the other one is nafl but mustahab.

The significance: if you came late and the imam said: assalamu alaykum wa rahmatullah to the right, then you can stand up even though he has not finished the second salaam. Also, if you broke your wudu after the first assalamu alaykum wa rahmatullah, then you are safe and the salah is valid.

Some fuqaha mandate that when you say salaam, you look to the right shoulder and align your nose with those next to you and similarly on the left side because you are giving your salaams to the angels on the right and left side, but this is a wide stretch, and we are spreading salaam to those next to you on both sides and don't know if we are saying it to the angels. This reminds those next to you that you are finishing with peace.

The sunnah of the Prophet (*sal Allahu alayhi wa sallam*) is that he would turn as much so that those behind him could see the whiteness of his cheek but not all the way back (just parallel to the shoulder).

If someone cannot do stretch the neck to the right or left and leans slightly, that is fine and the salah is over.

It does not matter how you say the salaam: for example, it can be said while turning the head or finished when moving the head back to the middle, etc.

Action item:

- Practice your tashahhud and salawat with an expert.
- Learn how to perform the two positions of sitting for tashahhud

13) At-tuma'neenah – being tranquil in every rakun

This is not a rukn according to the madhab of Imam Abu Hanifah, which is why you see people pray fast.

Q: What is the minimum of being tranquil in every rakun?

The Prophet (*sal Allahu alayhi wa sallam*) described it as the bone returning back to the original position. Praying peacefully and slowly and gradually. According to the majority of the fuqaha, if someone is not tranquil in the salah, then the salah is invalid. The majority of the fuqaha say that the salah is invalid for those who run to the salah and rush into it because they do not have tranquility and do not know what they are saying.

14) Maintaining the order of the arkaan of salat

If you miss any one of these integrals, the salah is invalid. If it is done by mistake, the salah must be performed again. If someone is making salah and as finishing the recitation they make sujood, what should they do? Start over? No. You simply go back again from the position of sujood to the ruku' position and continue with the salah, but before finishing the salah, perform the sujood as-sahw.

If someone remembers after finishing the two sajdah and are standing up again and cannot remember if they made one or two sajdah, then they are unsure if one of the rukn is done properly, then they have to make a second sajdah, and then start the next rak'ah over again and then make sujood as-sahw at the end.

For example: someone comes back to the standing position and as reciting Fatihah, they doubt if they make the sajdah and then continue to the ruku' and then make the sajdah and then remember that they did not make two sajdah in the first rak'ah, then what do they do? They do not add a third sajdah. They cancel the entire first rak'ah and count the second rak'ah they are doing as their first and continue with that and before finishing the salah, they make sujood as-sahw.

If you miss any of the arkaan, then the rak'ah is invalid, or the entire salah is invalid.

If you remember while making tashahhud that you forgot the ruku', then you go back and make your ruku' and then make sujood and then sit down for the tashahhud and make sujood as-sahw again.

Wajibaat (Obligatory Acts of Salat)

Omitting one of the wajibaat of salat does not nullify the salat, but can be compensated for by sujood as-Sahw (forgetfulness).

1. Saying takbir upon moving from one position to another
 If someone remains silent the entire salah without saying the takbir, it does not invalidate the salah. However, this is wrong, and sujood as-sahw should be done if it was out of forgetfulness. You do sujood as-sahw if you forget the takbeer for most of the salah and it does not need to be done if it was forgotten once or twice.
2. Saying "Subhana Rabbiyal-'Adheem" (Praise be my Lord the Supreme) in the ruku', at least once
 Saying this once is the wajib. If someone went to the ruku' and was completely distracted and did not say anything, they do not have to go back to the ruku' to say it, but they have to make sujood as-sahw.
3. Saying "sami'allahu liman hamidah" (May Allah answer he who praises him) as one returning back from ruku'
 This can be said any way (at the beginning of rising, close to standing up perfectly, etc.). As a recommendation for the imam: say it after you have moved halfway up because most of the congregation may otherwise rise before you. Similarly with the takbir when moving between positions.

Both the imam and the ma'moon should say "sami'allahu liman hamidah". Shaykh follows the other opinion, which is not the majority which is that the imam says "sami'allahu liman hamidah." If you pray by yourself, then you say both.

Q: Who is responsible to say "Rabbana wa lakal hamd"? The imam and the ma'moon.

It is a common mistake to add the words: "wa al-shukr".

4. Saying "subhana rabbiyal-'ala" (Praise be my Lord the Most High) in the sujood – at least once
5. Sitting down and reciting the first tashahhud
 If someone is coming from the sujood and before standing up and the knees are on the ground and the person remembers that he did not sit for the tashahhud, then he remains sitting and says the tashahhud. It is compensated by sujood as-sahw.

If the person is halfway up, then it depends on the position: if closer to standing, then the person goes up, but if he is closer to the sitting position, then he sits down. It is compensated by sujood as-sahw.

If you are praying behind an imam who prayed normally and you are the only one who stood up, then you do not have to make sujood as-sahw. It does not invalidate the salah if you are praying behind the imam.

If the imam makes a mistake and the sisters are not aware of it: For example, the imam goes to sujood because of ayat as-sajdah, and the sisters went to the ruku' and are waiting for "sami'allahu liman hamidah" but hear "Allahu akbar", then they realize that it was sujood at-tilawah. They continue with the imam and do not have to do anything unless they missed an entire rak'ah.

Sunan (Recommended) Acts of Salat

The acts and statements of salat which are pardoned if omitted and their absence does not nullify the salat, and sujood as-sahw is not required to compensate for them. If they are done, you will receive reward for them.

1. Placing a sutra (barrier) in the front between the person praying and the qiblah
 There should be something as high as the saddle of the camel, or close to two feet high. You are praying behind it to give an indication to those around you that you are praying and they should not pass in front of you. You must physically stop them if they try to cross in front of you unless you are blocking everyone and not praying in the correct place.

What if you do not have something as high as this? There is a weak hadeeth: if you do not have anything high, then draw a line.

Can you use a wall as a sutrah? Yes.

You can use a pillar of a masjid. You can use someone who is praying in front of you.

What if you do not have anything in front of you? How far should people go in front of you to cross? Leave around two feet.

Abu Sa'id Al Qudri was praying salat al jumu'ah, and a young man found the only passage to go through between Abu Sa'id and the sutrah. Abu Sa'id pushed him back, and the young man got irritated and Abu Sa'id fought with him not to pass. When the governor received the grievance of the young man, Abu Sa'id said that it was what the Prophet (*sal Allahu alayhi wa sallam*) had told them to do.

If it is a child who is unaware, then it is fine.

If a woman passes in front of you while praying, then it breaks the salah for both men and women because you do not know if she is on her menses. Aisha (*radhi Allahu 'anha*) was offended by this, but Abdullah ibn Umar who narrated the hadeeth said that it was what the Prophet (*sal Allahu alayhi wa sallam*) had said. It invalidates the salah even if you know that she does not have her menses because it is now a default ruling. If the woman passes behind the sutrah or the distance enough to estimate the sutrah position, then it does not invalidate the salah.

The sutrah does not have to be wide. The Prophet (*sal Allahu alayhi wa sallam*) often used a stick.

2. Raising the hands on saying the takbir
 By unanimous agreement, raising hands with the opening takbir is recommended, but they differed on raising them with the other takbir.
 Raise the hands with the palms of the hand towards the qiblah.

Some say align with the ears and others say with the shoulders and others say women should align them with the shoulders. Roughly speaking, it is raising your hands above. There is no authentic narration that the Prophet (*sal*

Allahu alayhi wa sallam) touched his ears. Some insist that the thumbs be placed behind the ears or the ears be held while saying the takbir, but there is no narration for this.

First opinion: Abu Hanifah and Maalik

No raising hands in salat besides the one with opening takbir.

They have other evidences, but the authenticity of the hadeeth may not be as strong as the hadeeth of Abdullah ibn Umar.

Abdullah ibn Umar narrated, “The Messenger of Allah used to raise his hand at the opening of salat, and he would not do that again.” [Al Bayhaqi]

Second opinion: Shafi’ee and Ahmad

There are four positions for raising the hands in salat:

- 1) At the opening of salat
- 2) Before bowing for ruku’
- 3) After rising up from ruku’
- 4) After finishing the first tashahhud

Do you raise the hands while still seated or when standing? Some of the fuqaha say it is done while still sitting, and then you push yourself up. Other fuqaha say that it is done after standing up completely. Imam Ash-Shafi’ee: raise your hands when you stand up perfectly (Shaykh Yaser thinks that this is the strongest opinion).

Abdullah ibn Omar narrated “Allah’s Messenger used to raise both his hands up to the level of his shoulders when opening the Salat; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say Sami ‘Allahu liman hamidah, Rabbana walakal-hamd. And he did not do that (i.e. raising his hands) in prostrations.” [Bukhari]

The hadeeth of Abdullah ibn Umar is very clear and explicit on where to raise the hands.

School or Madhab	Opinion	Daleel
Imams Abu Hanifah, Malik	Only raise the hands for the opening takbir.	Abdullah ibn Umar narrated, “The Messenger of Allah used to raise his hand at the opening of salat, and he would not do that again.” [Al Bayhaqi]
Imams Shafi’ee, Ahmad	Raise the hands: 1. At the opening of salat 2. Before bowing for ruku’ 3. After rising up from ruku’ 4. After finishing the first tashahhud	Abdullah ibn Omar narrated “Allah’s Messenger used to raise both his hands up to the level of his shoulders when opening the Salat; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say Sami ‘Allahu liman hamidah, Rabbana walakal-hamd. And he did not do that (i.e. raising his hands) in prostrations.” [Bukhari]

Fiqh scenarios:

- What does the raising of the hands look like?
Described above.
- How high should the hands go up?
Described above.
- When does one raise the hands after finishing the first tashahhud? While still sitting down or after standing straight up?
Described above.

3. Folding the right hand on the left hand

First opinion: Abu Hanifah, Shafi'ee, and Ahmad

Both hands should be folded, the right hand on the left hand

Where does “the chest” refer to? According to the hadeeth of Ali (*radhi Allahu ‘anhu*), he used to hold the hands under the navel.

- 1) Placed under the navel: Abu Hanifah and Ahmad
- 2) Placed below the chest: Shafi'ee

Sahl ibn Sa'ad narrated, “The people were ordered to place the right hand on the left forearm in salat.” [Bukhari]

Second opinion: Maalik

The hands should be put down on the side and not folded up

According to Imam Maalik, the hands are kept next to you, specifically in the fard salah. The Maaliki school says this to involve inclining on your body and hands and in order to remain straight.

The right hand is on the left hand, or the right hand holds onto the wrist of the left hand. Other schools say that three fingers should be on the forearm and hold the wrist. In another narration, the Prophet (*sal Allahu alayhi wa sallam*) would push his hand further in and place the right hand on the left forearm. Which position should we hold? If you look at all of the possibilities, it depends on the circumstances. If the line is very tight, then the hands will stretch in. If you are praying by yourself, then relax and hold onto the wrist. This is the best position. Wa Allahu 'Alam.

Placing the hands on the waist (i.e. on the side) is wrong and prohibited in the salah. The Prophet (*sal Allahu alayhi wa sallam*) forbade us from standing like that, so we should avoid that position.

If you are squeezed so much that you are pushed one shoulder out and one shoulder behind, then do as much as you can.

Some of the ulema gave concession during Hajj that you cannot stop everyone from passing in front of you, but you can pray in the back so that people will not pass in front of you. Move away from the passage of people and avoid the crowd where people pass. Some of the ulema give the fatwa as a concession to let it go because you cannot let it go.

School or Madhab	Opinion	Daleel
Imams Abu Hanifah, Shafi'ee, Ahmad	Both hands should be folded, the right hand on the left hand	Sahl ibn Sa'ad narrated, “The people were ordered to place the right hand on the left forearm in salat.” [Bukhari]
Imam Malik	The hands should be put down on the side, and not folded up	

4. Looking down towards the spot of one's prostration

Anas narrated, the Prophet (*sal Allahu alayhi wa sallam*) said, “What is wrong with those people who look towards the sky during the Salat?” His talk grew stern while delivering this speech and he said, “They should stop [looking towards the sky during the Salat]; otherwise their eyes would be snatched away.” [Bukhari]

Q: Where to look during the ruku’ and tashahhud?

This is regardless of whether in ruku’ or standing. Where do you look in sujood? Look straight. When making tashahhud, look at the finger.

Savor the sweetness of your posture in salat:

Looking down is a sign of humility. You are pleading with Allah (*subhanahu wa-ta’ala*) and looking down with humbleness.

5. Commencing the salat with the prescribed du’a

Du’a al-istifta. According to the hadeeth of Abu Hurayrah (*radhi Allahu ‘anhu*), the Prophet (*sal Allahu alayhi wa sallam*) at the beginning of salah was silent, and one day he asked him what he (*sal Allahu alayhi wa sallam*) was saying, so he was taught the du’a, which is the second du’a below.

One example:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Subhana kallah humma wa bi-hamdika watabara kasmuka wata 'ala jad-duka, wa la ilaha ghayruk, meaning “You are Glorified, O Allaah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to worshipped but You.” [Abu Dawood]

Another example:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا
بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،
اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى
الثَّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ
اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ
وَالْبَرْدِ.

Allah humma ba'id baynee wa bayna khatayana kama ba'adta baynal mashriqi wal maghribi, Allah humma naq-qinee min khatayaya kama yunaqqath thuwabul abyadu minad danasi , Allah hum maghsilnee min khatayaya bil mae wath thalji wal bardi, meaning “O Allah! Separate me (far) from my sins as you have separated (far) the East and West. O Allah! Cleanse me of my sins as white cloth is cleansed from dirt. O Allah! Wash me of my sins with water, ice and snow.” [Bukhari and Muslim]

Should you recite several du’a together in one salah? No. Choose one and then recite the Fatiha.

6. Ta'meen (saying Ameen)

First opinion: Abu Hanifah and Maalik
 Should be pronounced silently

Second opinion: Shafi'ee and Ahmad, ahl al hadeeth, Adh-Dhahiriyyah
 Should be pronounced out loud during the salat in which recitation is done loudly

Nu'aim al Mujmir said: "I Prayed behind Abu Hurairah. He recited Bismillaahir--Raheem, then he recited Suratul Fatiha, and when he reached "walad daal-leen," he said "Aameen" after it, and the people behind him said Aameen"..." [Bukhari]

Abu Hurayrah narrated the Messenger said: "When the imam says "Ghayril maghdubi 'alayhim walad daal-leen," all of you should say "Aameen" because the Angels say "Aameen" and he whose voice blends with that of the Angels, he would be forgiven his past sins." [Bukhari]

School or Madhab	Opinion	Daleel
Imams Abu Hanifah, Malik	Should be pronounced silently.	
Imams Shafi'ee, Ahmad	Should be pronounced loudly when the prayer is being recited loudly.	<p>Nu'aim al Mujmir said: "I Prayed behind Abu Hurairah. He recited Bismillaahir--Raheem, then he recited Suratul Fatiha, and when he reached "walad daal-leen," he said "Aameen" after it, and the people behind him said Aameen"..." [Bukhari]</p> <p>Abu Hurayrah narrated the Messenger said: "When the imam says "Ghayril maghdubi 'alayhim walad daal-leen," all of you should say "Aameen" because the Angels say "Aameen" and he whose voice blends with that of the Angels, he would be forgiven his past sins." [Bukhari]</p>

7. A short silence before and after recitation of the Quran
 When you are done reciting the surah after Fatiha, do not go straight to the ruku' but have a short silence to give a break between the recitation and the next position in salah.
8. Spreading between the feet in the standing position
 This space should be shoulder-width apart.
9. Reciting Surah after Fatiha
 Fiqh scenarios:
 - Does the ma'moom recite a surah after Fatiha? This is not waajib but a sunnah. Not reciting another sunnah does not invalidate the salah. According to the majority of the fuqaha, the ma'moon should recite a surah after Fatiha in dhuhr and asr, but in fajr, maghrib, and isha the ma'moon should remain silent after Fatiha and listen to the imam. According to imam Abu Hanifah, the ma'moon should not recite anything in dhuhr and asr.
 - Can one recite a portion of a surah instead of a full one?
 Yes. However, it must be at least one full ayah. For example, you can recite: alif laam meem. Can you recite half an ayah? No! You must finish an entire ayah. What if as you were reciting you forgot the continuation of the ayah? You can change the surah and recite something else, or you can simply go to the ruku'. Do not guess in the salah.
 - Is it permissible to repeat the same surah in both rak'at?

Yes, even if you were the imam. The Prophet (*sal Allahu alayhi wa sallam*) received the complaint of a man who kept repeating Surah Al Ikhlaas in every rak'ah, and the Prophet (*sal Allahu alayhi wa sallam*) asked him why he did so, and the man replied that he loved that surah, and the Prophet (*sal Allahu alayhi wa sallam*) said that Allah loved him for that.

- How long should the recitation be?

As long as the congregation can afford. Usually close to a page or 2/3 of a page. You can recite longer surahs. One time the Prophet (*sal Allahu alayhi wa sallam*) recited Surah Al A'raf and another surah. If the congregation loves it, then it can be done.

10. Reciting du'a between the two sujood

There are many du'a that can be recited between the two sujood.

11. To sit down before moving up for the second or fourth rakah (Jalsat-ul-istiraaha)

This is called the resting position. The Prophet (*sal Allahu alayhi wa sallam*) would rest before he stood up from a hadeeth in Sahih Bukhari. This is a controversial position in salah. Imam Abu Hanifah does not consider this part of the salah. Those who consider as part of salah say that the description of the salah at the end of the life of the Prophet (*sal Allahu alayhi wa sallam*) as the correct way of salah. The companion who narrated the story saw the Prophet (*sal Allahu alayhi wa sallam*) pray at the end of his life. Those who argue against it said that the companion saw the Prophet (*sal Allahu alayhi wa sallam*) at the end of his life when he was tired and exhausted; therefore, you just need to sit and catch your breath and stand.

Imam Abu Hanifah says to use the feet to stand up without the hands. The other fuqaha say that you push with your hands to stand up, and the last thing on the ground is your hands. How do you do this? Should you use your fists or your open hands? This is from one hadeeth that says: The Prophet (*sal Allahu alayhi wa sallam*) used his hands to push himself up 'ala hayyat al-'aajiz (meaning like an old man), which is using his hand. The old man would not use his fists. Some of the ulema argue that it is a typo in the calligraphy and it is al-'aajin, which is using the fist. The argument is: which one is the authentic word in the text? Allahu 'Alam. Shaykh Yaser does not have a decision on this. Some people cannot use their fist because it will hurt and use their hand.

Abu Qilaba, "Malik ibnul Huwairith came to this Masjid of ours and said, 'I Pray in front of you and my aim is not to lead the Prayer but to show you the way in which the Prophet (*sal Allahu alayhi wa sallam*) used to Pray.' I asked Abu Qilaba, 'How did he use to Pray?' He replied, 'The Prophet (*sal Allahu alayhi wa sallam*) used to Pray like this Sheikh of ours and the Sheikh used to sit for a while after the prostration, before getting up after the first Rak'a.' [Bukhari]

12. To sit for final tashahhud in the position of tawarruk (to tuck the left foot under the right shin)

The right foot is in the same position and the left foot is pushed underneath the shin.

Abdullah ibn Az-Zubayr has another position: this is mentioned in Sahih Muslim. Instead of putting the left foot under the shin, he put it between the thigh and the shin. Ibn Qayyim Al Jawziyyah argued that it was a mistake from Abdullah ibn Az-Zubayr.

Abu Humaid As-Saidi said, "I remember the Prayer of Allah's Apostle better than any one of you...On sitting in the second Raka he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks." [Bukhari]

13. Placing hands on the thighs during the tashahhud

They are placed open. It does not matter if the hands are on the knees or the thighs. Some of the ulema in books of fiqh tried to make it a mechanical opinion, meaning the tip of your fingers must be aligned with the knees in the direction of the qiblah. Other ulema (Sh. Al Albani) said with the left hand grab the knee and with the right

hand keep it flat so that the finger can be raised for tashahhud. The bottom line: Do not keep the hands close to the stomach, and they should also not be placed between the thighs.

14. To point out with the index finger during tashahhud

Abu Hanifah: Keep hand down until saying ash-hadu... and then put the finger back.

Shafi'ee: raise it when saying ash-hadu and keep it pointing.

Malikis: move finger from beginning until the end. Some circle it and others do it as fast as possible.

In Sahih Ibn Khuzaymah, the moving is mentioned: it is heavier than the steel on the Shaytan.

The word *ishara* means sign in Arabic, and in the hadeeth there is no indication if it means remaining still or moving.

It is a matter of the sunnah and not of logic.

The Prophet (*sal Allahu alayhi wa sallam*) pointed with the finger towards the qiblah. Shaykh Uthaymeen: The Prophet (*sal Allahu alayhi wa sallam*) would point from the beginning of the tashahhud and when making du'a, then he would move the finger up and down. The du'a in the tashahhud begins with "allahum salli 'ala Muhammad..."

The hadeeth mentions the word 'ishara, meaning 'sign' in English. All of these movements are called signs: pointing only, moving the finger in a circle, moving the finger up and down. The Prophet (*sal Allahu alayhi wa sallam*) would raise his finger during the tashahhud. Abu Hanifah's opinion: hand flat on thigh until reaching ash hadu an la ilaha ilAllah, and then raise the finger, and when finished, then put the finger down. Shaaf'iee: raise finger at ilAllah and keep it pointed until the end of the salah. Malikis: move the finger from the beginning until the end of the tashahhud, and some say up and down and some say in circles. Ahl al hadeeth: move the finger fast and heavily.

Shaykh Uthaymeen: combined between different evidences. Keep hand from beginning of the tashahhud (at tahiyyatu...) and when starting Allahum salli... then he would move the finger up and down. The Prophet (*sal Allahu alayhi wa sallam*) would invoke Allah (*subhanahu wa-ta'ala*) and when doing that would move the finger. Moving the finger would be during the du'a, and not during the thana', when you are praising Allah (*subhanahu wa-ta'ala*).

Shaykh Yaser asked Shaykh Uthaymeen about this issue, and he said that this is not an issue that you should be so technical about, and if the Prophet (*sal Allahu alayhi wa sallam*) moved the finger up and down, then move the finger up and down. The Prophet (*sal Allahu alayhi wa sallam*) said: It is heavier than the steel on the Shaytan, meaning he gets very irritated when he sees a person doing this. Shaykh Yaser follows the opinion of Shaykh Uthaymeen on this issue.

There is an opinion of scholars of ahl al hadeeth that you raise your finger with every du'a, and they raise their finger in between the two sajdahs as well because there is a du'a that is recited.

15. Reciting the prescribed du'a after tashahhud

When the Prophet (*sal Allahu alayhi wa sallam*) finished the tashahhud, he recommended that we make du'a. He would frequently seek Allah's protection and refuge from four things: Jahannam, torment of the grave, the fitnah and ordeals of this life and death, and the trial of Ad-Dajjal. There are different versions of the hadeeth. Generally speaking, if you mention one of these du'a seeking refuge in Allah from these four things, then keep repeating this du'a.

There is no silence in the salah (except in the madhab of Imam Abu Hanifah). It is an opportunity to make your own personal du'a until the imam finishes the salah. You can repeat the same du'a over and over again if you

want. You ask for your own personal du'a: Allahumma help me with my children, O Allah guide so and so. In the fard salah, if you do not know any du'a in Arabic and are waiting for the imam to finish, then stick to the du'a that you know in Arabic. There is a difference of opinion over the issue of language, so do not use a language other than Arabic in the fard salah because it is so important.

16. To turn face right and left upon pronouncing the final salaam

Make sure that as you make the salaam, that those behind you can see the whiteness of the skin on your cheek. Align your nose and sight with those on the right and left side to make sure that you are making your salaam to the maximum extent.

Savor the sweetness of the sunnah of salat:

How close can you get to the example of Rasulullah (*sal Allahu alayhi wa sallam*)?

In the beginning, it may be difficult and you may lose some khushoo' to rectify the position of your salah, but gradually it will be easily performed. As you do it, you will have the feeling of following the Prophet (*sal Allahu alayhi wa sallam*) and you will be proud of yourself.

You are bringing yourself closer to the Prophet (*sal Allahu alayhi wa sallam*). The Prophet (*sal Allahu alayhi wa sallam*) said: "Pray as you have seen me praying." Some people try to only do the bare minimum. The more you memorize and learn of the sunan, the closer you become to the example of the Prophet (*sal Allahu alayhi wa sallam*). As you are praying the salah, you know that you are making the sunnah of the Prophet (*sal Allahu alayhi wa sallam*) and are doing something to bring you closer to the example of the Prophet (*sal Allahu alayhi wa sallam*).

Action Item:

- If you don't know the du'a for commencing the salat, it's about time to learn one
- If you already know one, then it's about time to learn another one
- Do the same thing with the du'a after tashahhud

This will enhance the quality of your ibaadah. When memorizing a du'a, have someone check your pronunciation.

Can you recite the Quran reversing the order of the surahs? For example, in the first rak'ah can you recite Surah An Nas and in the second surah recite Surah Al Ikhlās? Yes, but you cannot reverse the same surah. You cannot start the first rak'ah with the last part of the surah and in the second part of the surah recite the beginning part of the same surah. The Prophet (*sal Allahu alayhi wa sallam*) one time in salah prayed with Surah Al Baqarah and then Surah An Nisa' and then Surah Al Imran.

Riya' in salah: Abandoning the act out of fear of showing off is showing off as well. If you are afraid of showing off, continue what you are doing.

When returning from ruku' where do you place your hands? Place them by your side and not back where they were before the ruku' on the chest. The opinion can be argued by either evidence.

If you miss an integral of salah and do not go back to do it, then the rak'ah is invalid and if you continue without fixing the problem, then the salah is invalid. The wajiibaat of salah do not invalidate your salah if you do not do them, and you must do sujood as-sahw if you miss it. The sunan of salah add quality of your salah.

Makrooh (Abominable) Acts of Salat

These acts do not nullify the salat, nor do they require sujood as-sahw as compensation. They take away from the reward acquired during salat.

1. To omit one of the wajibaat intentionally.
 Example: Someone misses “Allahu Akbar” between ruku’ and sujood and keep moving without saying the takbir because they are praying alone.
2. Moving without any excusable reason
 The Shaytan may be making their mind very busy thinking about other things. The Shaytan will always find ways to distract you in your salah. This is movement because you are so distracted. A person may start scratching the head and then feel itchy in other areas. Fixing the hijab is ok because it is being done for the benefit of the salah, and it is ok for the man to be tucking in his shirt if it came out, but these should not be done in every single raka’h.

What about protecting a child from falling or preventing harm from reaching someone? Doing this would not nullify the salah unless it involves a lot of movement, in which case the person should pray the salah again.

3. To close the eyes
 Try to have a plain prayer rug with no designs. What if someone cannot focus and is so distracted? Imam Ahmad said that you can close the eyes if there is a necessity for it. If you think that your salah will become invalid if you open your eyes and you will lose your peace and tranquility, then close the eyes because keeping the salah valid is more important than enhancing the quality of the salah.

This is makrooh unless there is a reason for it. For example: if a person is praying on campus and many people are walking around and distracting you, then you may close your eyes.

4. To look away from the spot of one’s prostration
 The Prophet (*sal Allahu alayhi wa sallam*) told us: The Shaytan is stealing from your salah just as the fox steals from the chicken. The Shaytan is stealing the reward by distracting you and causing you to look somewhere else. Sometimes people when praying salah look and see who is coming in or they start looking at their watches.

5. To pray while in need of going to the bathroom
 What if you miss the salah in congregation? It does not matter. Go to the bathroom first.

What about the presence of food? The Prophet (*sal Allahu alayhi wa sallam*) said there should be no salah in the presence of two things: food and the need to go to the bathroom. This means that the food is already present on the table and not still in the kitchen being cooked.

Many people pray the salah quickly to enjoy the food rather than the opposite, which is the way it should be done.

6. Yawning
 One or two times is ok, but if you must do it, then you must close your mouth. Shaykh Uthaymeen recommended that the person bite on the lower lip to control it. If unable to do that, then cover the mouth with the left hand, which requires you to keep moving your hand. If it keeps happening, then rest first and then pray salah.
7. To spread the forearms on the ground
 The elbows cannot touch the ground in sujood. The Prophet (*sal Allahu alayhi wa sallam*) explained that this is like the animal or the dog when they sit down.
8. To wear clothes untidily

Do not pray casually at home. The limit is wearing something that you can wear when opening the door for guests. If you cannot open the door for people wearing certain clothes, then you should not pray in them.

9. To wear clothes that carry distractive designs or images

The Prophet (*sal Allahu alayhi wa sallam*) once received a gift that had images / designs on it and prayed in it, and when he finished the salah, he immediately took the clothing off because it had distracted him so much in the salah.

If the clothing has pictures of human beings or animals, then you should not be wearing it in the salah. If you are wearing it, then turn it inside out when praying.

10. To wear tight clothes

The clothing must be a little loose even though it does not break the salah if she is wearing pants while praying.

Action Item:

- The next time you pray, watch how many times you move in your salat
- If you wear something relatively tight, keep handy something loose to wear for salat.

Mubah (Permissible) Acts of Salat

Acts that do not nullify the salat and do not lessen the reward.

1. To pray behind a human who is praying or sitting down.

If you do not have a sutrah, you can use a person as a sutrah. If a person moves while you are in your salah, then what do you do? If someone is crossing in front of you, it is ok to move one step forward to prevent the person from crossing in front of you. If a person passes halfway through in front of you, then let them go because they have already passed.

The Prophet (*sal Allahu alayhi wa sallam*) moved towards the qiblah to prevent a goat from crossing in front of him.

2. To move and take action in order to remove an eminent harm.

If something harmful is present, you have to remove it. You can maintain your salah while moving. If it will only take one step for you to remove the harm, then it is ok. If you are going to be chasing the harm (i.e. insect), then it is better to finish this and then pray the salah.

3. To assist the imam if he makes a mistake.

Men should say: "SubhanAllah". Women should clap (i.e. hit the right hand on the outside of the left three times). If you are praying salah at home and want to remind someone to take action such as opening the door for someone, then you can say "SubhanAllah" out loud while in salah.

Can you assist the imam by mentioning words? For example: the imam missed a sajdah and stood up and does not understand why people are saying "SubhanAllah." The ulema say that if the imam is not getting it by people saying "SubhanAllah", then you can say one or two words maximum. According to the madhab of Imam Abu Hanifah, you cannot speak during the salah and cannot say any words.

Laughing does break the salah. What constitutes laughing? Giggling breaks the salah, meaning shaking and vibrating with laughter. Smiling, even if it was a wide smile, does not break the salah. According to Imam Abu Hanifah, laughing not only breaks the salah but also breaks the wudu. There is a hadeeth of disputable authenticity that they hold to be valid.

4. To respond to the salaam by raising the hand.
 The Prophet (*sal Allahu alayhi wa sallam*) used to raise his hand when someone would say salaam while he was praying. This can be done in fard and nafl salah.

5. To respond to a caller by sign.
 Can you respond to children's questions in salah? You can give gestures but not answer them. Asma came to the masjid and saw everyone in salah after salat al asr and did not know why everyone was praying and asked Aisha (*radhi Allahu 'anha*). Aisha (*radhi Allahu 'anha*) in her salah raised her hand and pointed her finger to the sky and Asma asked, "Ayah?" Aisha (*radhi Allahu 'anha*) nodded her head yes. If it becomes a conversation, then it invalidates the salah.

Savor the perfect act of your salat:

Are you aware of the rukn, sunan, wajibaat, and makrooh actions of the salah? The closer you are to implementing the rules, then the closer to the example of the Prophet (*sal Allahu alayhi wa sallam*), and the sweeter your salah will be.

Have a private session with yourself and ask yourself this question: How conscious are you now when you perform your salat? Number the actions of your salah and see how much you can retain from your salah.

Quiz:

One of the following is not a definition of salat:

- a. Invocation
- b. Mmercy
- c. Giving**
- d. Houses of worship

“Our Lord I have settled some of my descendants in an uncultivated valley near Your sacred House our Lord that they may establish prayer...:” The Prophet who said that:

- a. Ismael
- b. Ibrahim**
- c. Yaqoob
- d. None of the above

When salat was first prescribed, maghrib was:

- a. 3 rak’ah
- b. 4 rak’ah
- c. 2 rak’ah**
- d. We don’t know

For sure, one of the following *is* accountable for salat

- a. Minor
- b. Insane
- c. Woman**
- d. Non-Muslim

Denying the obligation of salat removes the person from Islam is the opinion of:

- a. Imam Ahmad
- b. Imam Abu Hanifah
- c. Imam Shafi’ee
- d. All of above**

Witr salat is wajib according to the school of:

- a. Imam Abu Hanifah**
- b. Imam Malik
- c. Imam Shafi’ee
- d. Imam Ahmad

The time of asr begins when the time of dhuhhr ends is the opinion of:

- a. Imam Abu Hanifah
- b. Imam Malik
- c. Imam Shafi’ee
- d. All of the above**

“...except maghrib where he instead prayed it on both days at the same time. Most likely supports the end time for maghrib salat according to the school of:

- a. Malik**
- b. Ahmad
- c. Abu Hanifah
- d. None of the above

The brightness in the horizon that extends vertically prior to the time of fajr:

- a. True dawn
- b. Second dawn
- c. Isfaar time
- d. Al fajr al kaadhib**

One of the following prayers is invalid:

- a. fajr during isfar time
- b. Dhuhr when the sun is still at its zenith**
- c. Isha at the beginning of its time
- d. Maghrib when the sun has set

One of the following is not a pre-requisite of the salat:

- a. Puberty
- b. Sound mind
- c. Ethnicity**
- d. Islam

One of the following is not a rukn in salat:

- a. Folding the right hand on the left**
- b. The ruku'
- c. The sujood
- d. Standing if capable

The term tasleem means:

- a. To say salaam at the end of salat**
- b. To recite bismillah at the beginning of salat
- c. To prostrate
- d. To bow down

One of the following orders is correct:

- a. Tasleem, sujood, ruku' tashahhud
- b. Takbeer, ruku' sujood, tasleem**
- c. Tashahhud, tasleem, takbeer Fatihah
- d. Ruku', Fatiha, sujood, tasleem

Chapter 5: Etiquette of Salat

The Description of Salat

Overview of positions and actions of salat:

Abu Hurayrah (*radhi Allahu ‘anhu*) narrates that the Prophet (*sal Allahu alayhi wa sallam*) stated:

1. When you stand for salat, say takbir (*fakabir*)
2. Recite from the Quran what you know by heart (*iqra maa tayassara ma’aka minal Quran*)
3. Bow until you feel at ease (*irkaa’ hatta tatmainna raake ‘ann*)
4. Raise your head and stand up straight (*irfaa’ hatta taa’tadela qaa imann*)
5. Then, prostrate until you feel at ease during prostration (*summas jud hattah tat ma innah saajidann*)
6. Then sit with calmness until you feel at ease (do not hurry)
7. And do the same in all your salat (prayers) [Bukhari Ch. 8:436]

Duration of positions:

Al Bara noted that the following positions of the Prophet’s (*sal Allahu alayhi wa sallam*) salat were of approximately equal duration:

1. Bowing
2. Prostration
3. Sitting in between the two prostrations
4. Standing after the two prostrations
5. Standing after the bowing [Bukhari, Ch. 24:454]

1. Face the Qiblah

[Bukhari, Book of As-Salat Ch. 24:261]

2. Say Takbeer

“When you stand for salat, say takbir (*fakabir*)...” [Bukhari, Ch. 8:436]

3. Raise hands

Allah’s Messenger (*sal Allahu alayhi wa sallam*) would raise hands to shoulder (*yas fa’u yadayhe hadhwa mankebayhe*) level during:

- Opening of as-salat with takbir
- Saying takbir when bowing into ruku’
- Raising head from bowing and saying: *sami Allahu liman hamidah, rabbana wa lakal-hamd* [Bukhari, Ch. 1:425]

Malik b. Huwairith reported: The Messenger of Allah (*sal Allahu alayhi wa sallam*) raised his hands opposite his ears at the time of reciting the takbir (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears). [Muslim, Book 4, 762]

Nafa’ related that when Ibn Umar stood for the third rak’ah, he would raise his hands – an action he ascribed to the Prophet (*sal Allahu alayhi wa sallam*) [Nisa’i]

Abu Hurayrah (*radhi Allahu ‘anhu*) said, “When the Prophet (*sal Allahu alayhi wa sallam*) stood for prayer, he would raise his hands (with them being) open.” [Nisa’i]

4. Place right hand on the left wrist and forearm

Reported Wa'il ibn Hajr, "Once when I prayed with the Prophet (*sal Allahu alayhi wa sallam*) then he put his right hand over the back of his left wrist and forearm." [Nisa'i]

5. Words between Takbir and recitation

Reported Abu Hurayrah, "When the Prophet (*sal Allahu alayhi wa sallam*) made the opening takbir, he would be quiet for a little while before his recitation. I asked him, 'O Messenger of Allah, may my father and mother be sacrificed for you, why are you quiet between the (opening) takbir and your recitation? What do you say (at that time)?' He said, 'I say, O Allah, make the distance between me and my sins as far as you have made the distance between the East and the West. O Allah, cleanse me of my sins as a white garment is cleansed of dirt. O Allah, purify me from my sins by snow, rain and hail.'"

6. Recite surah al-Fatihah

As-Samit reported that Allah's Messenger said, "Whoever does not recite Al-Fatihah in his salat, his salat is invalid. (*la salaata leman lam yaqra befaatihatil kitab*)" [Bukhari Ch 8:435]

7. Say ameen

Abu Hurayrah (*radhi Allahu 'anhu*) reported that the Prophet (*sal Allahu alayhi wa sallam*) said, "When the imam recites "...*ghayril maghdubi alayhim walad daleen*." Then say '*ameen*' (along with the imam), for the angels say '*ameen*' when the imam says '*ameen*'. And whichever person's '*ameen*' coincides with that of the angels, he will have his previous sins forgiven." [Nisa'i]

8. Recite something from the Quran, in addition to al-Fatihah

Rafa'ah ibn Rafa' narrated that the Prophet (*sal Allahu alayhi wa sallam*) said, "If you have something from the Quran, recite it. If not, then say the tamheed, takbir and the tahleel and then bow." [Nisa'i]

9. Raise hands

10. Say takbir

Ali reminded believers of the Prophet's (*sal Allahu alayhi wa sallam*) salat: say takbir on each rising and bowing [Bukhari Ch. 21:451]

11. Bow

It is reported that Uqbah ibn Amr would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said, "This is how I saw the Messenger of Allah pray." [Nisa'i]

Abu Humaid reported that when the Prophet (*sal Allahu alayhi wa sallam*) bowed, he would be straight, his head neither up nor down, and he would place his hands on his knees as if he was holding them." [Nisa'i]

Most of the du'a in the ruku' are words of praise. You cannot make supplication for things that you want during the ruku'.

12. Rise from the bowing position and make backbone upright

The Prophet (*sal Allahu alayhi wa sallam*) said, "Allah, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright between his bowings and prostrations." [Ahmad and Tabarani]

13. Raise hands

14. Prostration #1

Al Abbas ibn Abdul Muttalib reported that he heard the Prophet (*sal Allahu alayhi wa sallam*) say, “When a slave (of Allah) prostrates, seven body parts prostrate with him: his face, his hands, his knees, and his feet.” [Nisa’i]

Maimuna, the wife of the Apostle of Allah (*sal Allahu alayhi wa sallam*) reported: When the Messenger of Allah (*sal Allahu alayhi wa sallam*) prostrated himself, he spread his arms, i.e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for jalsa) he rested on his left thigh.

When Allah’s Messenger said ‘*sami Allahu liman hamida*’, none of us bent his back until the Prophet (*sal Allahu alayhi wa sallam*) prostrated and then we would prostrate after him. [Bukhari Ch. 35:411]

“Do not put your forearms flat with elbows touching the ground like a dog (*wa la yabsuth dheraa ‘ayhe kal kalbe*)” [Bukhari Ch. 5:331, also Ch. 33:466]

15. Sit after completing prostration

The Prophet (*sal Allahu alayhi wa sallam*) said, “Allah, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright in between his bowings and prostrations.” [Ahmad and Tabarani]

Ibn Umar reported that it is from the Sunnah to keep the right foot upright, with its toes pointing toward the qiblah, and to sit upon the left foot. [Nisa’i]

16. Perform prostration #2

One rak’ah is complete after prostration #2.

17. Sitting position

Ibn Umar reported that it is from the sunnah to keep the right foot upright, with its toes pointing toward the qiblah, and to sit upon the left foot. [Nisa’i]

Ibn Umar reported that when the Messenger of Allah (*sal Allahu alayhi wa sallam*) sat for the tashahhud, he placed his left hand on his left knee, and his right hand on his right knee, and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee. [Muslim]

Aisha (*radhi Allahu ‘anha*) reported, “...and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil’s way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the taslim.” [Muslim, Book 4 Hadeeth 1005]

Sit down before standing up for the second or fourth rak’ah:

“Malik ibnul Huwairith came to this masjid of ours and said, ‘I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet (*sal Allahu alayhi wa sallam*) used to pray.’ I asked Abu Qilaba, ‘How did he use to pray?’ He replied, ‘The Prophet (*sal Allahu alayhi wa sallam*) used to pray like this shaykh of ours and the shaykh used to sit for a while after the prostration, before getting up after the first rak’ah.’” [Bukhari]

Sitting position in the last sitting of the salat:

Abu Humaid As-Saidi said, “I remember the Prayer of Allah’s Apostle better than any one of you...On sitting in the second Raka he sat on his left foot and propped up the right one; and in the last Rak’a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.” [Bukhari]

Tawus reported: We asked Ibn Abbas about sitting on one’s buttocks (‘ala alqad mein, in Prayer). He said: ‘It is Sunnah’. We said to him: We find it a sort of cruelty to the foot. Ibn Abbas said: ‘It is the Sunnah of your Apostle (may peace be upon him)’. [Muslim]

18. Raising hands when standing after third rak’ah

Nafa' related that when Ibn Umar stood for the third Rak'ah, he would raise his hands – an action he ascribed to the Prophet (*sal Allahu alayhi wa sallam*). [Nisa'i]

Prostration of forgetfulness

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When any one of you is in doubt about his Prayer and he does not know how much he has Prayed, three or four (rak'ahs), he should cast aside his doubt and base his Prayer on what he is sure of, then perform two prostrations before giving salutations. If he has Prayed five rak'ahs, they will make his Prayer an even number for him, and if he has Prayed exactly four, they will be humiliation for the devil. [Muslim]

19. Tasleem

Try to follow the imam's statement and say what he says. For example, if the imam says: "assalamu alaykum wa rahmatullah wa barakatuh", you say the same.

'Amr ibn Sa'd related that his father said, "I saw the Prophet (*sal Allahu alayhi wa sallam*) making the salaam on his right side and on his left side until I could see the whiteness of his cheeks." (Muslim)

After Salat

Abu Umamah reported that the Prophet (*sal Allahu alayhi wa sallam*) said, "For whoever recites the verse of the throne (Al-Baqarah:244) at the end of every Prayer, nothing will prevent him from entering Paradise except that dies." [Nisa'i]

The Difference between Men and Women in Regards to Offering Their Salat

This is of great dispute amongst the fuqaha. There is no authentic statement from the Prophet (*sal Allahu alayhi wa sallam*) stating how a woman's salat is different. The Prophet (*sal Allahu alayhi wa sallam*) said, "Pray as you have seen me praying." The differences are mentioned in books of fiqh, and they are mentioned here not as an endorsement but so that you know what some fuqaha say.

Q: Is there any difference between the way women pray from the way men pray?

Malik ibnul Huwairith narrated, the Messenger said, "Pray as you have seen me pray." [Bukhari]

The recommendations of the fuqaha' based on multiple accounts in the sunnah:

1. Women cover their entire body except for the face and the hands, and men cover between the navel and the knees
2. Men raise their hands to their ears and women to their shoulders. (This is to give extra modesty to the women)
3. Men spread their hands out in sujood and women bring them to their sides
4. Women bring their stomachs close to their thighs, and men do not
5. In the sitting position, women bring their knees close to each other and men spread them out
6. Women sit on their heels and men sit on their left foot and prop up their right foot
7. To correct the imam's mistake, men say "SubhanAllah" and women clap with the hands [This is agreed upon]
8. The female imam for a group of women stands up in the middle of the first row
9. The female imam does not recite out loud in case men were present
10. According to Imam Abu Hanifah: women place their hands on the chest while standing, and men place their hands lower

Savor the sweetness of your salat

How to achieve khushu' in salat:

What is khushu'?

The meaning of khushu' is concentration. The ulema spoke about the definition of 'aqama as-salat'. It has to do with what you do before the salah, during the salah, and after the salah. Salah should be the reason for you to stop doing the haraam. Salah should prevent people from committing sins.

Things to do before you start your salat:

1. Prepare for the salat ahead of time. If salah in the masjid starts at 1:30, do not come at 1:29 because you will not have time to make wudu' and pray the sunnah. If you are at home, start preparing for the salah earlier than when you plan to pray. Focus on your fard more than anything else.
2. Do not challenge your stomach and eat first
 Abu Darda said it shows how wise the person is to finish his business before praying the salah.
3. If you need to answer the call of nature, then do it first
4. Do not pray if you were overtaken by slumber or fatigue. Focus on the fareeda first and do not spend time on the nafl at the expense of the fareeda.
5. Make a thorough wudu, enough time prior to your salat.
6. Dress nicely for your salat. If you have work clothing that is distracting, it is better to keep an outer garment with you to cover yourself.
7. Select a place or spot where there will be less or no distractions. It is better to designate one area of your house as a musalla. Some of the companions did this. Making it a place for salah does not mean that you make it a temple, but it is about having a place to pray where you have peace and tranquility.
8. Come early to your salat whether at home or in the masjid.
9. Race for the first row, in order to have less distraction.
10. Pray as close as possible to the imam.
11. Repeat the words of adhan after the mu'adhin
12. Pray your nafl salat. Show dedication to the salah. If you fall short on the sunnah, you will always maintain the fard. If you do not maintain the sunnah, then you will fall short on the fard. As you pray more, the quality of your salah improves. You have adjusted your mind and heart to pray the salah.
13. Pray behind a sutra
14. Read some Quran (especially what you plan to recite in your salat). For those who do not speak Arabic, read the translation before you start the salah.
15. Make some du'a and dhikr. The Prophet (*sal Allahu alayhi wa sallam*) said the time between the adhan and iqamah is a time when du'a is accepted.

16. If praying in the masjid, do not talk too much with people until after salat is over.
17. Do not look around and get distracted in the masjid, focus on this upcoming event (salat).
18. If praying in congregation, straighten your lines for the salat. The Prophet (*sal Allahu alayhi wa sallam*) said that if you do not do this, then the Shaytan comes between you and distracts you.
19. Contemplate about the greatness of whom you are standing before.
20. Remember the salaf and how they perform their salat. Some of the salaf would remember they were standing before Allah and would become pale or shaky. Remember that you are offering the salah to Allah (*subhanahu wa-ta'ala*).
21. Contemplate over the excellences and virtues of khushu'.
22. Remember to consider this your final salat. Remember that this could be your last salah.

Points to observe while one is in salat:

1. Contemplate over the word Allahu Akbar while raising your hands up. You are throwing everything behind your back and focusing on the salah.
2. Considering the status of ihsan, "Pray as if you see Allah, if not then that as He sees you."
3. Fold your hands, the right on the left and look with your eyes down in humility. You are putting yourself in a position of humbleness to Allah (*subhanahu wa-ta'ala*).
4. Observe the sunnah and correct way of salat
5. Bring tranquility to your salat and slow down the pace of your recitation.
6. Start with commencing du'a
7. Contemplate over the ayat you recite, or try to understand what the imam is reciting. You cannot read a translation while in salah (i.e. during salat at-taraweeh).
8. Beautify the Quran with your voice. If you master tajweed, you will have a beautiful recitation.
9. Remember that Allah answers you as you recite the Fatiha. Allah (*subhanahu wa-ta'ala*) that the Fatiha is between Him and His slave.
10. Savor the sweetness of each position in salat
11. Adhkar of salah, learn more than just one
12. Never look around or up
13. Never let the designs of the prayer rug distract you
14. Strive when overwhelmed with yawning
15. Make lots of du'a, especially in the sujood

Actions to observe after the salat is over:

1. Do not move from your position right away. The sunnah of the Prophet (*sal Allahu alayhi wa sallam*) is to make tasbeeh in the same place. The Prophet (*sal Allahu alayhi wa sallam*) said the angels make du'a for you until you move from your position or break the wudu. Teach your children this as well.
2. Do your tasbeeh
3. Do your dhikr and du'a
4. Review your salat, and evaluate yourself
5. Pray your nafl salat
6. Look forward to the next salat

Fiqh Scenarios:

- Can the one who is praying close the eyes to avoid distractions? It depends on the situation as explained above.
- How to deal with the excessive was-wa-sa (whispers of the Shaytan) in salat? The Prophet (*sal Allahu alayhi wa sallam*) said there is a Shaytan who exclusively distracts you in the salat. The Prophet (*sal Allahu alayhi wa sallam*) recommended that if a person is overwhelmed by this, then turn to left and blow three times and say: a'oodhu billah as-Samee Al Aleem min ash Shaytan ar rajeem min hamzihi...
- Does excessive was-wa-sa nullify the salat?
 The Prophet (*sal Allahu alayhi wa sallam*) said that a person may not get any reward from his salah. It does not necessarily nullify the salah unless the person is sure that he missed something.

Action Item:

- If you chase two rabbits, both will escape. So focus on your salat and look for the other rabbits after salat
 When it is time for salah, focus on the salah.
- Prepare your own list to do before you start your salat
- Read a book that explains the excellences and virtues of salat
- Teach others these techniques in order to help you get yourself the best out of it.

The Post Salat Dhikr

Abu Hurayrah (*radhi Allahu 'anhu*) narrated, the Messenger said: "Whoever glorifies Allah at the end of every salat 33 times (subhanAllah) and praises Allah 33 times (alhamdulillah), and utters the word of Greatness 33 times (Allahu Akbar) that is ninety nine, then completes it with one hundred saying: 'la ilaha ilAllah wahdahu la shareeka lah lahul Mulk wa lahul hamd wa huwa 'ala kulli shay in qadeer' (There is no god but Allah alone Who has no partner, to Him belongs the kingdom, to Him praise is due, and He is Omnipotent) his shortcomings will be forgiven, even if it is as large as the froth in the sea." [Muslim]

This hadeeth applies to fard salah and not the sunnah. Dhikr is made after the fard salah.

How do you count your dhikr? The sunnah is to use the right hand. The left hand could be used to keep track of the counting, but some ulema do not agree with this. The hands are designed to praise Allah (*subhanahu wa-ta'ala*). The

Prophet (*sal Allahu alayhi wa sallam*) encouraged us to use our hands and said that they will testify for us on the Day of Judgment.

Fiqh scenarios:

- What should be said after salah? Allahu Akbar, Astaghfirullah 3 times, SubhanAllah 33 times, Alhumdulillah 33 times, Allahu Akbar 33 times, *la ilaha ilAllah...*, Ayat al-kursi, the 3 quls. Look in books of adkhar.
- Is it permissible to use counting aid, such as tasbeeh or beads? It is acceptable to use counting aids, but it is more rewarding to use the hand. Shaykh Yaser heard this from Shaykh Uthaymeen and Shaykh Bin Baaz. Those who use the tasbeeh have the report of Aisha (*radhi Allahu 'anha*) which may not be authentic that she used to use date stones to count the tasbeeh. There is another conflicting report that the Prophet (*sal Allahu alayhi wa sallam*) disliked a person using stones to count.
- Should this dhikr be performed in congregation?
In some cultures, dhikr is made in congregation. The Prophet (*sal Allahu alayhi wa sallam*) was very spontaneous, meaning that after salah, there was no a specific protocol to follow. There are some ahadeeth indicating that the Prophet (*sal Allahu alayhi wa sallam*) would finish the salah and immediately leave. One time the Prophet (*sal Allahu alayhi wa sallam*) left immediately after salat al asr and went to the house, and the companions asked him what had happened, and he said that he remembered that he had some gold sadaqah in his house and wanted to give it away before the sun set. Another narration indicates that the Prophet (*sal Allahu alayhi wa sallam*) immediately stood up after he finished his salat and prayed. In other narrations, he would speak with the congregation, specifically after fajr, and would ask if anyone had seen a dream the night before and would interpret it. The longer you remain in your spot, the better because the angels will make du'a for you, and once you are done, move on to praying your sunnah.

If dhikr is done in congregation to teach, then this is fine until they learn. For example: teaching children.

Savor the sweetness of dhikr after salat

- If you envy those who practice yoga, here is your chance. When you finish your salah, focus on what you have done. You ask Allah for forgiveness if you have done anything wrong. Even though the salah may have been good, it can always be better. It is a time for contemplation.
- Dhikr is your meditation moment
When you finish your salah, focus on what you have done. You ask Allah for forgiveness if you have done anything wrong. Even though the salah may have been good, it can always be better. It is a time for contemplation.
- Relax, and focus on your dhikr

Salat al-Musaafir (Traveler Salat)

Al-Qasr (shortening the salat)

Salah originally started as two rak'ah.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ

الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٦﴾

And when you travel throughout the land, there is no blame upon you for shortening the prayer [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy. [An-Nisa' 4:101]

Ya'la ibn Umaiyah said: "I said to Umar ibn Al Khattab: 'Explain to me why the people shorten the salat when Allah says, 'And when you go forth...[the preceding verse] and those days are gone now!' Umar said: 'I wondered about that too and I mentioned that to the Prophet (*sal Allahu alayhi wa sallam*) and he said: 'This is a charity that Allah, the Exalted, has bestowed upon you, so accept His charity.'"

 [Bukhari and Muslim]

This hadeeth shows that Umar (*radhi Allahu 'anh*) after the Prophet (*sal Allahu alayhi wa sallam*) would shorten his salah when he would travel. Shortening the salah was never abrogated.

Meaning of qasr: Qasr means to shorten the salawat that are made of four rak'ah (dhuhr, asr and isha) to two rak'ah. The word 'qaseer' means 'short.' Qasr is to shorten something.

Ruling of qasr: What is the ruling on qasr salat for the traveler?

First opinion: Abu Hanifah

It is wajib for the traveler to shorten the salah.

Second opinion: Malik

It is highly recommended.

Third opinion: Shafi'ee and Ahmad

It is permissible concession.

All use the same hadeeth as proof. When salah was prescribed first it was two rak'ah, and then it was increased in the residency and remained two for the traveler. Abu Hanifah said that based on this hadeeth the qasr salah is two rak'ah. Uthman (*radhi Allahu 'anh*) when he went for umrah would not shorten, and based on this, the ulema say that it is permissible to shorten. If it is a charity, you have the option to take it or reject it.

Ahl al hadeeth such as Shaykh Al Albani and Al Shawkaneer agree with Imam Abu Hanifah on this issue.

School or Madhab	Opinion
Imam Abu Hanifah	It is wajib
Imam Malik	It is highly recommended
Imams Shafi'ee, Ahmad	It is permissible concession

The minimum distance to allow qasr:

First opinion: Abu Hanifah, Malik, Shafi'ee, and Ahmad

The distance of traveling three days and three nights or two days and two nights by camels (approximately 81 km or 50 miles).

Galveston is 60 miles from Houston, and according to this opinion, it is considered travel.

The person is considered a traveler after passing the distance of 50 miles.

Second opinion: Group of pious predecessors

There is no specific distance as long as it is called “safar”, or traveling.

They base traveling based on custom or ‘urf and what the community considers to be travel. If the majority of the population considers it travel, then it is travel. If the majority does not consider it travel, then it is not travel.

Example: NY and NJ. If the people of NY are asked if they considered NJ a travel, most of them would say yes. If the people from NJ are asked if they considered NY a travel, then they would say no. The people of NJ have a reason to commute to NY, but the people of NY do not have a reason to go to NJ. Many people live in NJ and commute to NY for work.

According to this opinion, distance becomes irrelevant to them.

If a person is a commuter, then they have lost the value of travel and have become a commuter. This is similar to those who went outside of Makkah to collect wood and return back and were not considered travelers.

What if you have two homes? You are only a traveler in between the two places but not in either destination. If it is your brother’s home or your parent’s home and you do not have your own private designated place there, then you are considered a traveler.

From usool al fiqh: rulings of shari’ah are based on the constant evident attribute that does not fluctuate. For example, how do you establish the obligation of salat al dhuhr? There must be an evident, visible, constant attribute. When it comes to travel, the constant evident attribute is the actual term itself ‘travel.’ Defining travel has nothing to do with hardship because hardship varies.

School or Madhab	Opinion
Imams Abu Hanifah, Shafi’ee, Malik, Ahmad	Distance of traveling approximately 81 km / 50 miles
Group of Pious Predecessors	There is no specific distance, as long as it is called ‘safar’

Where does the qasr start from?

It starts after leaving the structures of the city limits.

Do you have to pass the 50 miles before making qasr? You can make your qasr before you pass the 50 miles as long as you have passed the city limits and are considered traveling. The Prophet (*sal Allahu alayhi wa sallam*) used to take advantage of this when he travelled and he would go leave before salat al dhuhr and at the end of salat al dhuhr time, he would pray qasr.

For how long does the traveler maintain qasr?

By unanimous agreement, as long as the traveler does not intend residency in one locality, he or she can still practice qasr.

If you intend residency, then you lose the status of the traveler.

What is the time-period that constitutes residency?

This is the most controversial question between ahl al hadeeth and ahl al fiqh.

First opinion: Abu Hanifah

15 days and up

Anyone intending to stay in one locality for 15 days and up, then as soon as they arrive, they stop praying qasr.

Second opinion: Malik, Shafi'ee and Ahmad

4 days and up

If you intend to stay for four days, then you lose the status of a traveler after arriving.

What if you intend to stay for 7 days? According to Abu Hanifah, you can pray qasr. The muhaditheen do not measure it by days. This is the opinion of Shaykh Uthaymeen as well. They measure it by the concept itself and as long as you are considered musafir, you can pray qasr. If you travel to Egypt and are visiting a friend's house or are staying in a hotel, according to this opinion, you are considered a traveler and can pray qasr and can break your fast if it was Ramadan. The fuqaha of ahl al hadeeth say residency is measured by concept. Once you have the intention to live and reside there, then you are not a traveler. Shaykh Ibn Taymiyyah and others say that if a person is studying in the US for four years, they can consider themselves a traveler. It is a valid opinion when it comes to fiqh.

School or Madhab	Opinion
Imam Abu Hanifah	15+ days
Imams Shafi'ee, Malik, Ahmad	4+ days

What is the ruling on combining between the prayers during travel?

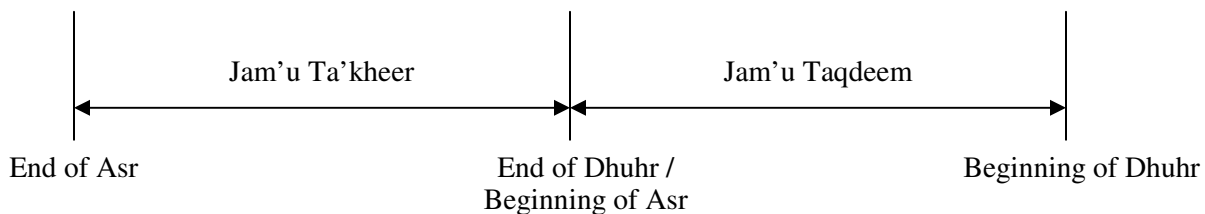
Jam'u means combining. Combining salat means, joining the day prayers (dhuhr and asr) together at either time of each, and joining the night salat (maghrib and isha) together at either time of each.

Fajr remains in its actual time. You can combine dhuhr and asr and you can combine maghrib and isha.

Usually the most convenient is to pray dhuhr and asr at the beginning of the time of asr.

The forms of combining:

- Jam'u Taqdeem, if the later salat was performed during the time of the earlier one.
- Jamu' Ta'kheer, if the earlier salat was delayed until the time of the later one.



You must pray them both together at the same time, meaning you can not leave an hour time gap in between. You can pray dhuhr and asr combined at any time from the beginning of dhuhr until close to the end of asr. According to Imam Abu Hanifah, you cannot combine, but you must shorten the salah. You treat both salawat like one salah, and you treat the duration of both salawat as the time for one salah.

First opinion: Malik, Shafi'ee and Ahmad

It is permissible.

Second opinion: Abu Hanifah

It is not permissible except for the Hujjaj (pilgrims) on Arafa day between dhuhr and asr and on Muzdalifa night between maghrib and isha.

School or Madhab	Opinion
Imams Shafi'ee, Malik, Ahmad	It is permissible
Imam Abu Hanifah	It is not permissible except for the Hujjaj (pilgrims) on Arafat day between dhuhr and asr and on Muzdalifah night between maghrib and isha.

Fiqh scenarios:

- What if the person remains undecided? What does he or she do? If you are undecided, then you are a traveler, even if it is for 2 or 3 months. If you are overseas waiting for a business deal that keeps extending day after day, then you are a traveler.
- What if the traveler joins a congregational salat in a local masjid? Can he still practice qasr? You cannot practice qasr behind an imam who is a resident. You can pray behind a traveling imam and continue with two more rak'ah to finish the salah.
- What if the travel includes hopper traveling i.e. staying few days in each locality but for a total duration of more than the minimum duration of residency? The person is still considered a traveler for the entire time because he is not residing in one place for more than 4 / 15 days. If a person stays in Karachi for a few days and then Islamabad for a few days, then for the entire journey the person is considered a traveler.
- Should a traveler still pray the nafl salat? The sunnah for the traveler is to not pray the sunnah salawat except for the sunnah of fajr and witr. The traveler can pray qiyam al layl as much as he wants. The nafl mutlaq can be prayed as much as he wants.

Action Item:

- Ask people randomly in your local area about the distance of travel.
- Check with them the cities nearest to you, how near or far will your findings go?

Combining Fard Salat

According to Imam Abu Hanifah, there is no such thing as combining between salawat. The majority of the fuqaha allow you to combine between salawat for different reasons, but differ on the reasons.

- Because of the rain. This cannot be done if you are going to be in the same place for dhuhr and asr.
- Because of excessive fear. If there is a situation that prevents people from going to the masjid, then they can combine the salawat.
- Because of excessive pressing need. Imam Shaafi'ee and Maalik: rain and extreme fear only, and Imam Shaafi'ee adds: cold weather. Imam Ahmad allows for any extreme need such as a woman who has an extreme situation in the house or the sick person.
Ahl al hadeeth allow jami' based on the hadeeth of Ibn Abbas if someone has a pressing need besides these occasions such as a student who may have an exam for 6 or 8 hours or for a surgeon who has a 10 hour surgery.

Ibn Abbas narrated, the Messenger of Allah combined the Dhuhr and Asr and then the maghrib and Isha in Madinah without there being any danger or rain." Ibn Abbas was asked: "What did he desire by that action?" He replied: "He did not want any hardship for his ummah." [Muslim]

Abdullah Ash-Shakeer narrated to Jaabir that Abdullah Ibn Abbas prayed asr and started his lecture. The sun went down and the horizon was getting darker and darker and he did not stand up for salat al maghrib. A man was sitting there and said, "As-salah Ibn Abbas." Ibn Abbas continued with his talking. After some time, the man said the same

thing. Ibn Abbas became very upset and said, “Are you going to teach me about salah? We used to pray with the Prophet (*sal Allahu alayhi wa sallam*) combining dhuhr and asr or maghrib and isha without rain or there being any fear because he did not want any hardship for his ummah.” Some of the ulema and the madhab of Imam Ahmad give people this concession with the condition that you avoid making it a habit. For example, if this happens once or twice a month, it may be tolerated.

There is one form of combination called jam’u as-sughari, which is a superficial jam’u and some of the fuqaha suggested and said that the Prophet (*sal Allahu alayhi wa sallam*) had delayed dhuhr until the end of its time and prayed asr at the beginning of its time so that every salah is prayed at its proper time. How is this argument defeated? Jamu’ Takheer.

Fiqh scenarios:

- A student who has an exam that extends between the time of two prayers, can he combine the salat?
Explained above.
- A mother who is going to the mall and fears she won’t be back on time for salat, can she combine the salat?
According to Imam Ahmad’s opinion, then it is a pressing need, and as long as it is not a habit, then it is fine for her to do this.
- Is it possible to offer the image of combining between the two salat by delaying the former salat prior to the end of its time, and praying the later one right at the beginning of its time?
The ulema say that this can be given to someone who has a pressing need such as a person who has a problem controlling his gas. Also, for a women who has istihaada (irregular bleeding).
- If the legal excuse for combining the two salat ceased to exist before the time of the later salat starts, is the person obligated to repeat that salat on its original appointed time?
The rain: it was raining during salat al maghrib and maghrib and isha were then combined. Then after praying isha, there was no longer any rain, do you have to pray salat al isha again? No, because you prayed it when the legal excuse existed.
- How do you make your salat in the airport?
Praying in the chapel is the best place. Leave the chapel in a better state than when you left it! The chapels are usually neutral and have no crosses. If it was a church, then you pray outside.

Savor the sweetness of these concessions:

This shows the Mercy of Allah (*subhanahu wa-ta’ala*). This is a concession. Allah (*subhanahu wa-ta’ala*) did not create us to worship Him according to Imam Shaafi’ee or Imam Abu Hanifah but according to the Prophet (*sal Allahu alayhi wa sallam*), and they made their best judgment.

Teaching Children How to Pray

Abdullah ibn Amr ibn al-Aas, narrated that the Apostle of Allah said, “Command your children to make Salat when they become seven years old, and spank them for it (Salat) when they become ten years old, and arrange their beds (to sleep) separately.” [Abu Dawud]

One of the hardest things to do is to convince your child to stand next to you in salah. If the children are standing together behind you, then they may not even pray or may be fighting with each other the entire time. Teach them the etiquette of performing the salah in the best way.

- The best way: maintain and observe the du’a of the Prophet Ibrahim (alayhi salaam) regularly:

“My Lord! Cause me and (some) of my offspring to remain constant in prayer (salat). And O our Lord! Accept my supplication.”

Make this du’a in every salah and every opportunity that you have.

- Children are taught through routine.

Abdullah ibn Amr ibn al-Aas, narrated that the Apostle of Allah said, “Command your children to make salat when they become seven years old, and spank them for it (salat) when they become ten years old, and arrange their beds (to sleep) separately.” [Abu Dawud]

Some people may ask: shouldn’t we teach them the spirituality of the actions? They may not understand it. Once they reach 10 years old, the Prophet (*sal Allahu alayhi wa sallam*) said they can be disciplined, meaning to spank them.

As a parent or older sibling, you must be the first to follow the routine. Do not let them hear the adhan and have them make the wudu and be ready to pray without you being there. If you break their habit and routine then you lose their loyalty and they will not listen to you when you talk to them about salah.

- When making salah, make an ambience. Have a special area for the salah. As long as the area is clean without designs, it is the best for then. Teach the children how to make adhaan and iqamah. Teach the children to engage in it.
- Do not teach them to pray through bribery or threat. Do not give them money for salah. They need to learn to pray because they need to pray.
- For fajr salah, which is the most difficult for parents, wake them up and have them pray the salah and then go back to bed. Keeping them awake with activities is also an option.
- If the mother is not obligated to wake up for fajr because she is on her menses, then is she obligated to wake up her children for fajr salah? It is a mutual effort between husband and wife.

Chapter 6: Dealing with Errors in Salat

Messing Up in Salat

Acts that nullify salat:

1. Foreign speech
 Saying something that is not from the salah. Example of imam and ma’moon: Imam was reciting *faqad* and the correct word was *waqad* so the ma’moon corrected him twice. The imam then asked, “*waqad?*” This has now become a conversation.
2. Eating or drinking
 If it is something insignificant left in your mouth, then that is fine. If you find something significant in your mouth, then take a tissue and spit it out so that you do not swallow it. Can gum or food be stored in your mouth during salah? No!
3. Continuous foreign acts
 For example: fixing hijab, checking for keys, etc. These acts continuously will nullify the salah.
4. Exposure of awrah deliberately

If the awrah is exposed by mistake and then covered, then it does not nullify the salah.

5. Losing the state of purification
 If you are praying by yourself, then go make wudu. You do not have to make salaam because your salah is invalid immediately. If a person feels shy because they are praying in congregation, then grab your nose and fake that you have a nosebleed. Try to go across in front of the line where you are praying and then start leaving. It is ok to walk in front of everyone because if the imam has a sutra, then that is the sutra for everyone. If it is impossible to leave the masjid, then sit down and wait until they finish the salah and then go make wudu and pray.
6. Getting in contact with najasa
 If you feel najasa from a holding a child in your arms, then you must break your salah to go wash it off. If it was on the shoes, then you can take off the shoes and continue. For men, if it was on the shirt, then they can take off the shirt and continue the salah.
7. Laughing
8. Hesitation in regard to the intention
 A person may have begun with the intention to pray fard and then think that they will make it sunnah and then they think that they will make it fard, and this invalidates the salah because the intention must be clear at the beginning of the salah.
9. Omitting a rukn without returning back to it
 For example: missing a ruku' and going to sujood. If you do not cancel that rak'ah and finish the salah, then your salah is invalid. You must add another rak'ah.
10. Omitting one of the wajibaat without a valid reason
 The ulema say that skipping the middle tashahhud for no valid reason except for skipping it because it is not rukn, then it invalidates the salah.
11. Racing the imam
 Many people try to finish before the imam. If you reach the ruku' before imam and the same with both sujoods, then it invalidates the salah. Go to the position after the imam is done pronouncing his takbeer. Take extra precaution. If the imam is of those who say the takbeer before going to the position, then give some more time if you can observe the imam. Those who cannot observe the imam should move based on the takbeer.
12. The arrival of water for someone who prays with tayammum (dry ablution)
 If you hear of water being present, then you must make wudu and pray.
13. To give salaam deliberately prior to reaching the end
 You cannot resume if you have stopped in the middle of a salah.
14. To return back to the middle tashahhud after standing up to the third rak'ah

Acts that allow the departure from salat:

1. To rescue someone who is in the face of harm
 Examples: a child may be about to touch something that will cause him harm, a snake or scorpion is present.
2. To protect property and possessions from possible theft
 Imam Abu Hanifah was asked about where to look when making wudu in the river and if a person should face the qiblah, and he replied that the man should look in the direction of the clothes so that no one would steal them.

3. A woman tending the food on the stove
 If she forgets something on the stove, then it may be dangerous.
4. An urgent need for the bathroom
 You do not resume from where you left off if you have left the salah, but you start over from the beginning.
5. To answer the call of parents (in the nafl salat)

Sujood As-Sahw (Prostration due to forgetfulness)

As-sahw in Arabic means forgetfulness.

The reasons for applying Sujood as-sahw:

1. Forgetfulness

Abdullah ibn Buhaynah narrated, “The Prophet (*sal Allahu alayhi wa sallam*) led them in Dhuhr Salat and when he stood up at the end of the first two Rak’ah and did not sit, the people stood up with him. When he finished the Salat and the people expected him to do the Tasleem, he uttered the Takbir while sitting and made two Sajda before saying the Tasleem, then he uttered the Tasleem.” [Bukhari]

From the hadeeth: he made the full tashahhud before giving the tasleem and then made the two sujood: say Allahu Akbar and say the same du’a in the sujood and say Allahu Akbar and make a second sujood and say the same du’a, and then Allahu Akbar and then the tasleem.

- By adding what is not from the salat, such as:
 - 1) Reciting the Fatiha in tashahhud
 - 2) To give salaam in any position before its actual time. This does not necessarily invalide the salah and can be rectified by sujood as-sahw.
 - 3) To prolong the sitting position between the two sujood
 - 4) To add an extra rak’ah to the salat
- By omitting what is known to be part of the salat such as:
 - 1) The first tashahhud

2. Doubt

Abu Sa’eed al-Khudri narrated the Prophet (*sal Allahu alayhi wa sallam*) said: “If one of you has some doubts during his Salat and he does not recall (the number of rak’as) he has Prayed, three or four, then he should cast aside his doubt by performing Salat according to what he was certain of [the lesser amount] and then making two sajda before the Taslim...” [Muslim]

This is probably the most common reason for sujood as-sahw.

What does ‘what he was certain of’ mean? If you are wondering whether it is your 3rd or 4th rak’ah, then you are certain of the third and doubting the fourth, so you go with the third. You are certain of the lesser. If you think it is your first rak’ah and then later realize for sure that it is the second rak’ah, then you still need to make sujood as-sahw because of the earlier doubt.

If you make more than one mistake, then you still make only one sujood as-sahw.

Some ulema added the category of mistakes, but this can be included under the category of forgetfulness.

Q: When should the sujood as-sahw take place – before or after the tasleem?

The fuqaha have different opinions. In Bukhari, it is mentioned: “He should complete the salat then he should say tasleem and then perform sujood as sahwa.”

1 – After the tasleem

2 – Before the tasleem

3 – It depends. For addition, you make it after the salaam. If you omitted something, then you make it before the salaam. [This is Shaykh Yaser’s opinion]

In Bukhari, it is mentioned: “He should complete the salat then he should say tasleem and then perform sujood as-sahw.”

If you add something to the salah (i.e. stood up for a fifth rak’ah), then the sujood as-sahw should be after the salaam. After the tashhud is done completely, you say the tasleem, then say Allahu Akbar for sujood, Allahu Akbar and sit, Allahu Akbar for sujood, Allahu Akbar to sit, say tasleem.

According to the madhab of Imam Abu Hanifah, they make one salaam to the right and then sujood as-sahw and then the full tashahhud again before the tasleem.

Q: Should a person say the tashahhud after sujood as-sahw?

Imam Ibnul Husayn narrated: “The Prophet (*sal Allahu alayhi wa sallam*) led them in salat and forgot, he then made two sajdahs, and then said the tashahhud and uttered the tasleem.” [Abu Dawood]

Q: If someone forgets to make his sujood as-sahw, is there another sujood as-sahw to compensate for this missed sujood?

If you forget to do the sujood of forgetfulness, then you do not do anything. You do not have to pray the salah again to fix it.

Making Up Missed Salat: Part 1

Praying after the expiration of time (Qadaa’)

By unanimous agreement salat should be performed as qadaa’ if time had expired because of deliberate negligence, oversleep, forgetfulness or even mere doubt.

If someone did not pray the salah, they should pray the salah once they remember.

Abu Qatada narrated, the people complained to the Messenger about over-sleeping and missing their Salat. The Messenger replied: “There is no negligence in sleeping; negligence is when someone is awake. Whoever oversleeps and misses his Prayer or forgets to do it, let him Pray as soon as he remembers it.” [Nisa’i and Tirmidhi]

One sahabi was famous for heavy sleeping and always complained. The Prophet (*sal Allahu alayhi wa sallam*) said that if you are doing your best, then it is fine. If you go to bed after isha and have several alarms and take all the measures to wake up and you still did not wake up for fajr, then alhumdulillah you tried your best. If someone sleeps one hour before fajr and is not taking the measures, then it is a sin.

Q: When does a missed salat become due?

Anyone who oversleeps or forgets about a salah should perform the salah when they remember. Immediately after you first remember that particular salah.

If someone wakes up late for the salah, should they make the coffee, etc. first? The Prophet (*sal Allahu alayhi wa sallam*) once was traveling with a sahabah and they went on for a long ride at night. They were extremely tired and exhausted, and the Prophet (*sal Allahu alayhi wa sallam*) was worried about the salah. Bilal said he would be on watch. He fell asleep and woke up to see Umar and Abu Bakr standing over him. When he opened his eyes, he saw the sun. He was panicked for causing the Prophet (*sal Allahu alayhi wa sallam*) to miss the salah. They were afraid to wake up the Prophet (*sal Allahu alayhi wa sallam*) because he may be receiving revelation while sleeping, and then Umar started walking around saying Allahu Akbar. The Prophet (*sal Allahu alayhi wa sallam*) woke up and saw the sun and asked, “Where is Bilal?” He asks him, “What have you done to us?” Bilal said that he was taken by what had taken him as well. The Prophet (*sal Allahu alayhi wa sallam*) ordered the entire camp to move from that spot because it was a place where the Shaytan was present. Moving an entire camp takes some time. They rode somewhere and then the Prophet (*sal Allahu alayhi wa sallam*) ordered Bilal to call the adhan, and then they prayed their sunnah and said the iqamah and prayed in congregation. This is the etiquette: follow the same sequence in order.

Fiqh scenarios:

- If someone repents after a long negligence of his or her salat are they obligated to make up for all the past years? The majority of the fuqaha in traditional madhahib say that the person must make them up. Ibn Taymiyyah and many of the salaf say that a person is not obligated to make up all of the salawat because Allah will order that their nafl salawat be looked into; however, they are encouraged to do as much nafl salah as they can.
- If someone falls in a coma that lasts for days, are they obligated to make up for the missed salat? This person resumes with the salawat when they wake up and do not make up for the missed salawat. If it was a short duration such as two days, then for each salah that they pray, they can pray an extra one to make up for that salah.
- If someone misses more than one salat, which one should he or she start with? Maintain the order of the salawat. If you miss dhuhr, asr, maghrib and isha and it is time for isha, then you keep the order of the salawat and pray dhuhr then asr then maghrib then isha. According to Imam Maalik, the person prays the salat for that time first (i.e. isha first then dhuhr, asr, and maghrib).

Savor the sweetness of the Mercy of Allah

- You are a human being
- You can always make up for your mistakes.

Allah knows our capacity as human beings. If you make a mistake, then do not be paranoid. If you need to re-do your salah because the mistake cannot be fixed by any means, then go ahead and do it. Take the right course and remember that it is from the Mercy of Allah (*subhanahu wa-ta'ala*) to do the right thing.

Chapter 7: Praying in Congregation

Abu Sulayman ad-Darani said: “The salaf used to console themselves three days if they missed the opening takbir (with the imam), and seven days if they missed the whole congregational salat.”

They treated their congregational salat as a living being and would console each other for missing them.

Abu Hurayrah and Abdullah ibn Umar narrated, the Messenger (*sal Allahu alayhi wa sallam*) said: “Prayer in congregation is better than praying alone by twenty-five – and in one report – by twenty-seven degrees.” [Bukhari and Muslim]

We do not have any evidence speaking about the degrees, but they are not just hasanat.

Congregational Salat

1. Ruling of congregational salat

By unanimous agreement, it is more preferable for women to pray at home, and men at the masjid, but they differed regarding the requirement of the congregational prayer on men, to four opinions:

(There is hikmah: women take care of the household and family, and it would be difficult for her to attend the prayer in congregation with the children. The Prophet (*sal Allahu alayhi wa sallam*) gave them the reward for going to the masjid while praying at home.)

First opinion: Shafi'ee

Fard kifayyah (community fard). If there is a very small community (i.e. 50 people), and they do not pray in jam'ah, then they are all sinful for not performing that ibaadah.

Second opinion: Abu Hanifah and Malik

Sunnah mu'akkadah (highly recommended)

Third opinion: Ahmad

Fard Ayn (personally obligatory)

Fourth opinion: Dhahiri

Rukun

If some ulema regarded it to be fard ayn, then regardless of which opinion you follow, it is something to be taken very seriously. The evidences are the same for salat al-jama'a in general. All use the same evidences except their interpretation is different.

Ibn Abi Makhtoum, the blind sahabah, asked the Prophet (*sal Allahu alayhi wa sallam*) if he could pray at home, and the Prophet (*sal Allahu alayhi wa sallam*) said that he can pray at home, but then he immediately called him back and asked, "Can you hear the adhan?" Ibn Abi Makhtoum replied yes, and the Prophet (*sal Allahu alayhi wa sallam*) told him that he must go to the masjid.

School or Madhab	Opinion
Imam Shafi'ee	Fard Kifayyah
Imams Abu Hanifah, Malik	Sunnah Mu'akkadah
Imam Ahmad	Fard 'Ayn
Dhahiri Scholars	Rukun

2. The value of congregational salat

Abu Hurayrah narrated, the Messenger said: "I felt a strong desire to command a man to lead the people in Prayer. Then command some men to fetch firewood, then go to the people who have left off Praying in congregation and set their houses on fire. By the One in whose hand the soul of Muhammad is, if one of them knew that he would find a fat meaty bone or two fine sheep hooves in the masjid, he would surely come to attend the 'Isha." [Bukhari and Muslim]

- What constitutes a congregation for salat?

To establish a congregation, only two people are needed: imam and ma'moom. Sometimes the Prophet (SAWS) would pray at night, and Ibn Abbas would come and pray with him in congregation. Once he stood on his left, and the Prophet (*sal Allahu alayhi wa sallam*) moved him to the right of him.

- How should people line up in congregational salat?
 Shoulder to shoulder and foot to foot. Men line up first and then the women in the back. It is better to keep the children scatter in the line and with the parents.
- Should women attend the congregational salat?
 It is permissible for women to attend the congregational salat. For their own sake and the reward, it is better for them to pray at home. What if a woman desires to go to the masjid? Legally, the husband cannot say no to her. She can go for fajr and isha to the masjid. The Prophet (*sal Allahu alayhi wa sallam*) said, “You are not allowed to forbid the female servants of Allah from attending the houses of Allah.”

Zubayr ibn Marwan was a jealous man and did not want his wife to go to the masjid for salah in jama’ah. One night, she wanted to go to the masjid, and he kept quiet and after his wife left, he went out and hid from her and spanked her. She ran home, and he went to the salah. He came home and asked her why she did not go, and she said, “People have changed completely.”

Some masjid and some cultures do not make special quarters for women, and in some places, the area is completely separate and they have no idea what the imam is doing. They must have an access to see so that they can follow the imam.

- When does a congregational salat count for a latecomer?
 If the person catches the last ruku’, then the person has caught the congregational salah. If the imam is in the final sujood or tashahhud, you should still join the congregation, and after the imam says salaam, continue with your salah.
- Should there be more than one congregational salat in one masjid?
 At the same time: No! If you come late during the taraweeh time, do not start the congregational salah. There should not be two jama’ah at the same time. They can join the imam who is praying taraweeh and pray isha.
- If someone who did his salat enters a masjid, should he or she join the congregational salat?
 If you make your salah in one masjid that prays asr according to the Shafi’ee school and then go to a masjid where they follow the Hanafi madhab and find them praying asr, then you must join them. This refers to the original congregation with the official imam. If you come at 2:30 after the official jama’ah, then you do not have to join them.

What is the ruling on salat al jama’ah?

For women, it is preferable for them to pray at home. For men, it is preferable for them to pray in the masjid. According to Imam Shafi’ee it is a community fard for men. According to Abu Hanifah and Malik, it is highly recommended. According to Imam Abu Hanifah, it is fard ayn without an excuse. According to the Dhahiri madhab, it is rukn if you are capable of praying in congregation.

Imam and Ma’moom

The congregation can be made up of two people. A husband and wife can be jama’ah, and the wife should stand behind her husband in a second line.

Rules of the Imam

1. Conditions of the imam: The imam should be,
 - A Muslim.
 - Of sound mind. The person must have his full faculties while making the salah. Losing senses by choice: taking drugs or alcohol. Losing senses by force: unconscious.
 - Male.

Women cannot lead the salah. If there is one man amongst 100 women, a woman cannot lead the jama'ah. If the man cannot lead, then the man should pray by himself, and the women should have their own congregation.

Q: Can a woman lead salat for an all-female congregation? This is an issue of discussion amongst the fuqaha.

First opinion: Shafi'ee and Ahmad

Yes, a woman can lead in an all-female congregational salat.

Second opinion: Abu Hanifah

It is strictly abominable. It is makrooh, meaning it is not haraam but very disliked.

Third opinion: Malik

It is invalid.

Proof: Aisha (*radhi Allahu 'anha*) used to lead her household.

School or Madhab	Opinion
Imams Shafi'ee, Ahmad	Yes, a woman can lead in an all-female congregational salat.
Imam Abu Hanifah	It is strictly abominable.
Imam Malik	It is invalid.

▪ Who reached the age of puberty

Everyone agrees on being an adult. What about the age of 11 or 12?

First opinion: Shafi'ee

A minor who reached the age of recognition can lead the salat.

This means that if the child is 8 or 9, and knows what they are doing and the value of what they are doing, then they can lead the salah. If they can pray perfectly by themselves, then they can lead the salah for others. If the child when praying by themselves would not have a valid salah, then they cannot lead the salah for others.

Hadeeth:

Amr ibn Salaama narrated, "I lead congregational Salat during the lifetime of the Messenger of Allah when I was a child of seven years old." [Bukhari]

The reason why the boy led the salah was because he knew the most Quran of the congregation. There is a rule in fiqh: anyone whose salah is valid for himself, then it can be valid for others.

Second opinion: Abu Hanifah, Malik, and Ahmad

The imam has to be an adult who reached the age of puberty.

The child must be 14 or 15 years old to be sure.

School or Madhab	Opinion	Daleel
Imam Shafi'ee	A minor who reached the age of recognition can lead the salat.	Amr ibn Salaama narrated, "I lead congregational Salat during the lifetime of the Messenger of Allah when I was a child of seven years old." [Bukhari]
Imams Abu Hanifah, Malik, Ahmad	The imam has to be an adult who reached the age of puberty.	

- To know the basic rulings of salat

The person should know sujood as-sahw. The imam must know the basics of the rulings of salah.

- To know how to read the Quran properly

In particular: Surah Al Fatihah, because it is rukn according to the majority.

2. Abominable acts in leading salat

- Imam should not be someone who is openly fasiq (disobedient) or mu'tadi' (innovator)

This means someone who is openly disobedient to Allah (*subhanahu wa-ta'ala*) such as owning a convenience store that sells alcohol. Part of the ibtida' is someone who is known to be openly Shi'a (i.e. has feelings against the sahabah).

- Imam should not lead if people dislike his leading

Some people force themselves into the position of imam. The Prophet (*sal Allahu alayhi wa sallam*) said it may be a reason to be admitted to Jahannam if people really dislike you leading the salah.

- Imam should not prolong the salat in general

Prolonging the salah more than average. The Prophet (*sal Allahu alayhi wa sallam*) instructed Mu'adh to recite Surah Ash Shams, Surah Al 'Ala and others. Some masjid have special imams and people love to pray behind them just to enjoy the salah behind him, and they want him to recite longer. If this is the case, then it is ok to do it occasionally but not always.

- Imam should not prolong any act of salat in order to let the latecomers join in

If you go to the ruku' and hear people running and jogging from the parking lot to the masjid, should you prolong the ruku' to let them join in? No! You will not hold the entire community captive to reward the latecomers for the salah because you will then teach the people a bad habit. Should the imam punish the latecomers? (I.e. move from ruku' to standing when hearing the latecomers come in) No! Pray the salah normally.

Fiqh Scenarios:

- Who has the priority to lead salat? Should the imam be hafiz?

No. The imam should not be hafiz. Some of the sahabah were not of the huffadh but still led each other in salah. The important part of the salah is to know how to recite the Quran. The Prophet (*sal Allahu alayhi wa sallam*) said: the leader for the people should be the one who is *aqrahahum*.

What does *aqrahahum* mean? 1) the one who recites the Quran the most – i.e. memorized the most. 2) the one who can is excellent in his recitation and can read it perfectly. If the hafiz will be missing in his recitation and falling into mistakes, then the person who can recite perfectly should lead the salah unless there is an appointed imam. If there is an appointed imam, then he should lead the salah even if he is not hafiz and not perfect in his recitation.

- How perfect should the imam be articulate in his recitation of the Quran?

The Fatihah is the most important part. If he recites it like he is singing or reciting poetry or making grammatical mistakes, then he should not lead the salah. If the imam makes mistakes while leading the salah you are in, then you cannot pray behind this individual, so you should leave and pray on your own or pray in another congregation. If you cannot understand the recitation of the imam, then you cannot pray behind him.

If his grammar is perfect, but his tajweed is horrible, then it is fine to pray behind him. If there is someone else who is better in recitation and that imam is not the assigned imam, then try to have the other person lead the salah.

The articulation of the letters can be tolerated if it is the best that they can do.

- Can the imam lead while seated for a legitimate excuse?

If the imam had an injury or surgery and is praying sitting on a chair, then the imam can lead while sitting, but he should give it to someone else. If the imam leads sitting from the beginning of the prayer, then the entire congregation should also pray sitting and follow him. If while he is trying to stand up, he hurts his back or knee, and then continues the prayer sitting, then the congregation can continue praying while standing. This happened once to the Prophet (*sal Allahu alayhi wa sallam*) who felt sick during the salah. They started the salah standing. On one occasion, the Prophet (*sal Allahu alayhi wa sallam*) had hurt his knee and started the salah sitting, and he saw the congregation standing and instructed them to sit down from the beginning of the salah with him.

What if the imam is disabled and he is the best in terms of eloquence and knowledge of Quran? In this case, because it is a permanent condition and will not change, then the congregation will pray standing.

If the imam starts his salah from the beginning while sitting, then the entire congregation should start the salah sitting. If the imam starts his salah standing and then remains sitting at some point in the salah, then the congregation should continue while standing.

- Can someone pray behind an imam of a different madhab?

Yes! As long as they are from ahl as sunnah wa al jama'ah, it is fine.

- Can the imam be someone who already did his salat earlier?

Yes. The hadeeth of Mu'adh ibn Jabal who would pray with the Prophet (*sal Allahu alayhi wa sallam*) and then lead the salah in his community.

- Who should lead salat in the house of the host?

If you are visiting someone, then the host should lead the salah even if he was the least qualified unless he gives you permission to lead the salah. Do not embarrass the host and ask someone other than the host to lead the salah.

- Should the imam take care of the alignment of the lines before he starts his salat?

Yes. The Prophet (*sal Allahu alayhi wa sallam*) would go through the lines himself or he would assign people in each line to check the lines. The imam should look around and check the lines.

- What happens if the imam breaks his wudu?

The imam should pull someone from behind and place him in the position of imam. He should give him the microphone if he has one. He should not make conversation. If he was in a position of recitation, should he continue what he was reciting? Continue with what you know. If he was in the middle of Fatihah, then he should read the Fatihah. Should the imam finish by making salaam and then leave? His salah is already gone, so he does not need to make the tasleem.

Action Item:

- Practice being an imam with a friend or family at home.
- Practice this for a day salat and a night salat to recite out loud.
- Then try that with a larger congregation.
- See how stressful the imam position can be.

Rules of the Ma'moom

1. How should the Ma'mooms (men, women, and children) line up behind the imam?

If it is one individual: the man lines up next to the imam on the right side of the imam. There is no solid evidence suggesting that the one person steps behind the imam. One time, Ibn Abbas joined the Prophet (*sal Allahu alayhi wa sallam*) on the left side, and the Prophet (*sal Allahu alayhi wa sallam*) pulled him to his right side, and he said that he stood next to the Prophet (*sal Allahu alayhi wa sallam*).

If another person comes to join in, where should he stand? If there is space in the back, then tap the ma'moom already present, and both should stand in a line behind the imam. If there is no space in the back, and you want to join the jama'ah, there are two options: keep the imam in the middle and stand on his left, or if there is space in the front, then tap the imam so that the imam moves forward.

Pray shoulder to shoulder and foot to foot. If you open your feet the width of your shoulders, then it will all fall into place.

Women pray behind the men. If the children can keep position in salah, then put them in one line, but if they are going to be distracting, then keep them with the adults. If the child keeps moving positions, then keep the adults in one line with the child in front of the parent.

It is better for people to fill the right side and then balance the left side if they come late.

If you come late and there is no space, then should you start a second line by yourself or pull someone from the first line? Pull someone from the first line because the Prophet (*sal Allahu alayhi wa sallam*) forbade us from standing alone behind the line. If you come late and there is no space in the first line, then pull someone gently. Try to pull someone from the side of the line. Once someone else joins in, then someone who was pulled can move back to his position in the front. Try to do this with someone who knows you or someone who may know about the ruling.

2. Should the ma'moom see or hear the imam to validate his/her salat?

Shaykh Ash Shinqitee believes it is mandatory to see the imam or at least the congregation in front of them. In some masajid, the women's sections are completely blocked from the men's section and they only have the microphone. Women should have access to the men's congregational area through video or windows. What if there is a distance such as in Makkah? Lines extend for miles. As long as the lines are connected, then that is considered congregational salah. Connected means that they can see the line in front. If there is a highway between the lines but you can still hear, then you are part of the congregational. Listening by the radio does not make you part of the jama'ah. If your masjid is not equipped with a way for women to see, then you must talk to them. It is not recommended for women to be completely blocked.

3. Should the ma'moom recite anything in his/her salat?

Ahl al hadeeth and Imam Ash Shafi'ee: Surah Al Fatihah.

First opinion: Shafi'ee

He should recite Fatiha and another surah in the silent salat, and the Fatiha only in the salat done aloud.

Second opinion: Abu Hanifah

He should not recite anything in both kinds of salat. This also applies to the ruku' and sujood.

Third opinion: Malik and Ahmad

He should recite in the silent salat but not in the one done aloud.

School or Madhab	Opinion
Imam Shafi'ee	Recite Fatihah + Surah in silent salat and the Fatihah only in the salat done out loud.
Imam Abu Hanifah	He should recite anything in either type of salat.
Imams Malik, Ahmad	He should recite in the silent salat but not in the one recited out loud.

Savor the sweetness of congregational salat:

- Feel the societal bonding in jama'ah. The Prophet (*sal Allahu alayhi wa sallam*) gave a few analogies to understand why we pray this way. He once told the sahabah: "Don't you like to stand in line before your Lord just as the angels do when they stand before their Lord?" They replied yes. The Prophet (*sal Allahu alayhi wa sallam*) said that they fill the first line first and then strengthen their connection to each other by standing shoulder to shoulder and foot to foot. This gives a sense of community. Often times you will have the employee and employer praying next to each other in salah. When this is done frequently, if you have any problems with the people, they will go down to the minimum.
 - Feel the concept of leadership in Islam.
- Even if you do not like the imam, you cannot disagree with him in salah. You cannot finish before the imam and must follow him. This harmony gives a sense of leadership.

Making Up for Missed Salat: Part 2

The Ma'moom as the latecomer (Masboob)

Etiquette of the latecomer for salat (al-Masboob)

Abu Hurayrah narrated, the Messenger said: "When you hear the Iqamah, walk your way to the Salat place with tranquility and dignity, and do not hurry up. And whatever portion of the Salat you get (with the Imam) offer it, and complete afterwards whatever you missed." [Bukhari]

1. He should walk with tranquility to the line, not run.
2. Place and steady himself in line
3. He should not stand alone behind the lines
4. Start with the opening takbir (takbeeratul ihram)
5. Do his moving takbir (if needed)
6. Follow the imam in whichever stage he may be
7. When the imam gives his tasleem, the masboob should stand up to make up for the missed rak'ahs

Join the position of the imam in whatever position he is in. Join immediately in the position he is in. How do you join in? One or two takbeer? You must have two takbeer: one for takbeeratul ihram, and the second for the position that you are moving to.

Q: When can the masboob count the rak'ah?

Count the rak'ah if you are able to go into the ruku' position and say 'subhana rabbi al-adheem' one time before the imam says 'sami Allahu liman hamidah'.

Q: What does the masboob make up for, is it the missed part of his salat or the remaining part?

If you came for salat al isha and found the imam in the third rak'ah, and the imam is reciting silently, when the imam finishes the salah, you need to make up for two missed rak'ah. Imam Abu Hanifah said that you are making up for the missed rak'ah, so in this case, you will be reading out loud when making up for the first and second rak'ah. According to the majority, you are completing your salah. The two rak'ah you prayed with the imam were your first and second rak'ah, even though they were his third and fourth, so when you stand up, you pray your third and fourth rak'ah, and you only need to recite Surah Al Fatihah silently.

Salat al maghrib: if someone joins the imam in the third rak'ah, then according to Imam Abu Hanifah, you will pray two rak'ah without tashahhud in the middle. According to the majority, you will be completing your salah, so you will stand up and pray one rak'ah with Fatihah and a surah and sit for the middle tashahhud and then stand up for the third rak'ah.

For the madhab of Imam Abu Hanifah, you are making up for what you missed with the imam.

Rules of Masjid

Zayd ibn Thaabit narrated, the Messenger (*sal Allahu alayhi wa sallam*) said, “The best prayer of a man is the one he performs in his house, except for the obligatory prayer.” [Bukhari and Muslim]

1. The entire earth is a masjid.

Abu Dharr asked the Prophet (*sal Allahu alayhi wa sallam*), “What was the first Masjid built on the earth?” He said: “The Masjid al-Haram (in Makkah).” Abu Dharr asked: “Which one was next?” The Prophet (*sal Allahu alayhi wa sallam*) said: “The al-Aqsa Masjid (in Jerusalem).” Abu Dharr asked: “How much time was there between (the building of) the two.” The Prophet (*sal Allahu alayhi wa sallam*) replied: “Forty years.” Then, he said: “Wherever you may be, at the time of Salat, you may Pray; for it (the earth) is all a Masjid.” [Bukhari and Muslim]

The masajid were the first houses built on earth, showing how important they are.

2. To be built in residential areas.

Aisha (*radhi Allahu ‘anha*) narrates, the Messenger ordered that a masjid be built in a residential district and that it would be cleaned and perfumed.” [Ahmad and Abu Dawood]

The Prophet (*sal Allahu alayhi wa sallam*) immediately constructed his masjid in Madinah in the center of the city. The houses were surrounding the masjid. This has become the habit and tradition of Muslims all over the world. In Bosnia, old towns and villages have the masajid in the center with the houses surrounding them, but in the new towns, the masajid are farther from the centers of the cities.

They should be built in residential areas so that people will be coming for fajr and maghrib and isha and not just dhuhr and jum’uah.

http://www.youtube.com/watch?v=y_bLtAUUEGU

Search in YouTube: بيوت زوجات النبي

Fiqh scenarios:

1. What is the ruling on building a multipurpose masjid or center?

It is very important for Muslim communities to build a masjid designed to meet this purpose. The old masajid in our communities in America are designed to be a prayer area only. In the month of Ramadan, more people come for salah. The masjid should be designed for this. Have facilities for serving food.

The masjid of the Prophet (*sal Allahu alayhi wa sallam*) was a masjid, a school, a hotel, and a courthouse. It was a multi-purpose center.

2. Is it permissible to have a grave in the masjid?

No! If the masjid has a grave, then you cannot pray in that masjid. If a masjid was built on top of a grave as a shrine, then the entire structure must be torn down because it was not made for Allah (*subhanahu wa-ta’ala*).

3. Can a menstruating woman stay in the masjid?

The musallah area: no. If she is passing through and getting something, then that is ok. One time, the Prophet (*sal Allahu alayhi wa sallam*) asked Aisha to give him the prayer rug, and she replied that she had her period, and he said

that it is not in her hand. Some ulema say that this means it is the Will of Allah (*subhanahu wa-ta'ala*), and others took it literally and said that the blood is not in her hand.

4. Can non-Muslims enter the masjid?

Yes, the Prophet (*sal Allahu alayhi wa sallam*) hosted a delegation from Yemen for their entire stay in the masjid. Hadeeth in Bukhari: a prisoner of war stayed in the masjid for three days. He was released after three days and three nights, and he left and then came back and took the shahadah. The Prophet (*sal Allahu alayhi wa sallam*) asked him why he delayed saying the shahadah, and he replied that he did not anyone to say that he became Muslim out of force or fear. He became Muslim because he saw how Muslims behaved in the masjid and how they treated each other.

5. Can sale and trade take place in the masjid?

No. If there are donations, then this is different because it is for a non-profit cause. If there is something made and being sold with the money going to the masjid, this is ok.

6. Is it permissible to serve food and drink in the masjid?

Yes.

7. Is it permissible to sleep in the masjid?

Yes.

8. How decorative should the masjid be?

The Prophet (*sal Allahu alayhi wa sallam*) mentioned that this is a sign of the Day of Judgment.

9. What is the ruling on bringing children into the masjid?

It is mustahab. However, teach the children the etiquette of the masjid.

Etiquettes of Going to the Masjid

1. The du'a for going to the masjid

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي
لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي
نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا،
وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي
نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ
تَحْتِي نُورًا. اللَّهُمَّ أَعْظِنِي نُورًا.

“O Allah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allah, bestow upon me light.” [Bukhari and Muslim]

You want the physical light in this world and on the Day of Judgment.

2. The du'a for entering the masjid

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ
وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ
الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ]
[وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ]، اللَّهُمَّ
افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

“I take refuge with Allah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allah, and Prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me.”

Enter the masjid with the right foot. The Prophet (*sal Allahu alayhi wa sallam*) liked to use the right side first. Aisha (*radhi Allahu ‘anha*) said that when wearing shoes, he would start with the right foot, and when taking the shoes off, he would start with his left foot first. Small details such as this keep you aware of your ibaadah at all times and aware that Allah is watching over you.

The sunnah is to pray two rak’ah before sitting down.

3. Dressing up for the masjid

For ladies, this does not mean to dress up as if you are going to a party. Dress up with humbleness. If the husband sees his wife dressing improperly and she is wearing perfume or make up, then the husband has the right to tell his wife that she will not go to the masjid. You are going to the masjid for salah and not for a party. If a woman is going to the masjid after a party before a party, then wear an abayah over the clothing, and she can wear the make-up in the bathroom of the masjid.

4. Do not raise the voice in the masjid.

5. If you come for jumu’ah late, do not push your way to the first line. The Prophet (*sal Allahu alayhi wa sallam*) forbade us from going over the necks and shoulders of people. The exception: if people are not sitting properly. Today, many people sit in the back so that they can leave right away, and there are many gaps left in the front.

6. Keep the masjid clean.

7. Respect the rules of the masjid. If the masjid has by-laws, then follow them. It is a great honor to clean the masjid. The Prophet (*sal Allahu alayhi wa sallam*) informed us that a woman entered Jannah because she would sweep the masjid. When the Prophet (*sal Allahu alayhi wa sallam*) did not see the woman who cleaned the masjid, he was told that she passed away the day before, and he asked where she was buried. They took him to her grave, and he performed salat al janazah on her even though she was already in her grave.

8. The du’a for leaving the masjid

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ
الرَّجِيمِ.

“In the name of Allah, and Prayers and peace be upon the Messenger of Allah. O Allah, I ask You from Your favour. O Allah, guard from the accursed devil.”

Leave the masjid with the left foot so that your right foot is the last to leave the masjid.

Action Item:

- If you are already someone who goes to the masjid, then add one more salat to your schedule.
- If you don't go to the masjid regularly, then it is about time to start.
- Memorize the du'a, you will need it.

03 | Part Two: Other Forms of Salat

Chapter 1: Salat an-Nafilah (Superogatory Salat)

Salat-un-Nafilah (Superogatory Salah)

In Urdu, nafl means the regular sunnah performed with the five daily salawat. In Arabic, anything prayed besides the fard salawat is considered nafl. They are then given specific categories and types.

1. Its virtue

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَرَجٍ أَخْرَجَ شَطْئَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

29. Muhammad (*sal Allahu alayhi wa sallam*) is the Messenger of Allah, and those who are with Him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) good pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description In the Taurat (Torah). but their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. All those who follow Islamic Monotheism, the Religion of Prophet Muhammad (*sal Allahu alayhi wa sallam*) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). [Al Fath 48:29]

Rabi'a ibn Malik (Ka'b) al-Aslami narrated, I used to stay with the Prophet (*sal Allahu alayhi wa sallam*) at night and wait upon him to bring water for ablution and so forth. One day he told me: "Wish anything you like from me!" I said, "I ask your company in Paradise." He replied, "Anything else?" I said, "That is all." He said, "Then help me to achieve this for you by devoting yourself often to prostration." [Muslim]

The Prophet (*sal Allahu alayhi wa sallam*) could not guarantee him what he wanted because it is from Allah (*subhanahu wa-ta'ala*), so he told him to help him to help him achieve this by increasing in the nafl.

2. Its significance

Abu Hurayrah narrated, the Messenger said: "The first worship that the servant will be questioned about on the Day of Judgment is Prayer. If his Prayers are done properly, he will be saved. If not, he will be among the losers. If the obligatory Prayers are not enough to save him, Allah will ask: 'Are there optional Prayers done by My servant so that they could complement the obligatory Prayers?' Other worship will be the same." [Abu Dawood and Tirmidhi]

If your fard are not perfect, then the nafl make up.

Is it obligatory to pray nafl salah? No. You are not accountable for it, but you are missing a lot of reward by praying the salah regularly.

Fiqh scenarios:

- Which of the nafl salawat is better, those performed during the day or those during the night?

During the night. The Prophet (*sal Allahu alayhi wa sallam*) was asked about the best of the salah, and he said salat al-layl

- Is it better to perform nafl salat in the masjid or at home?

For both men and women, it is better to be performed at home. For fajr salah: it is better to pray the sunnah at home and then pray the fard at the masjid if you can catch the iqamah for the fard. When you reach the masjid, you pray tahiyattul masjid.

- Can we pray nafl salat while seated, even if we have no excuse?

Yes, but you take half of the reward for when you pray standing.

- Is it better to perform nafl salat individually or in congregation?

It does not matter except for the nafl salah that is done before fajr, before / after dhuhr, after maghrib, and after isha (sunnah rawaatib).

- Should nafl salat be performed in units of two or units of four?

Units of two is better. The Prophet (*sal Allahu alayhi wa sallam*) said night prayer is to be performed in two units.

- Can nafl salat be performed during the prohibited times for salat?

If there is no reason, then do not pray. If you are coming into the masjid, then there is a reason. Youyopray that. To pray salat al istikhaarah, then you pray that. If you are praying to ask for forgiveness then you can do that.

Forms of Nafl Salat

1. Ar-Rawaatib

Rawaatib = regular. They have specific and appointed times as well.

1) That they are ten rak'at

- Two before fajr
- Two before dhuhr
- Two after dhuhr
- Two after maghrib
- Two after isha

Abdullah ibn Omar narrated, I mastered from the Prophet (*sal Allahu alayhi wa sallam*) ten (voluntary) Rak'aat, two Rak'aat before the Dhuhr Salat and two after it; two Rak'aat after Maghrib Salat in his house and two Rak'aat after 'Isha Salat in his house, and two Rak'aat before Fajr Salat." [Bukhari and Muslim]

2) That they are twelve rak'at

- Four before dhuhr

Umm Habeeba narrated, she heard the Messenger say: "Whoever Prays twelve (voluntary) Rak'aat in a day and a night, a house will be built for him/her in Paradise." [Muslim]

In another version: "Four Rak'aat before Dhuhr and two after it; and two Rak'aat after Maghrib and two after 'Isha and two Rak'aat before Fajr." [Tirmidhi]

People in the duniyah brag about having homes in many different cities. What about Jannah? Don't you want multiple houses there?

- 3) That they are fourteen rak'at
 - Four before dhuhr and four after

Aisha narrated, the Prophet (*sal Allahu alayhi wa sallam*) said: "Whoever Prays regularly four Rak'aat before Dhuhr and four Rak'aat after Dhuhr, Allah will forbid him Hell-Fire." [Ahmad]

The Prophet (*sal Allahu alayhi wa sallam*) said that Allah loves the deed that is continuous even if it is little. Stick to one format.

Fiqh scenarios:

- If someone misses any of ar-rawaatib, can he make up for it (qadaa')? No, except for the two rak'ah before fajr. These two rak'ah can be prayed after salat al fajr, which is an exemption from the prohibition. Shaykh Yaser agrees with Shaykh Shinqitee who said to pray it after the sun has risen.
- Is it possible to pray ar-rawaatib in congregation? Ar-rawaatib should be performed individually.

2. Al Witr

The single prayer (odd number of rak'aat) done after salat al-isha. This is separate from the rawaatib but has its own value as well. The Prophet (*sal Allahu alayhi wa sallam*) would never miss this salah even when he was traveling. It is an odd number: 1, 3, 5, 7, etc.

- When does its time start, and when does it end? Once salat al-isha has been prayed. The end time is fajr time. Even for those who believe that isha ends at half of the night, witr extends until fajr.
- How many rak'at is witr salat? According to Imam Abu Hanifah: 3 like salat al maghrib. According to the majority: the minimum is one. Also, according to the majority of the fuqaha, do not pray it like maghrib. If you are praying 5 or 7, then it is seven continuous rak'ah with tashahhud at the end.
- What should be recited in it?

It is the same as any other salah except that the majority of the fuqaha usually pray two rak'ah first and the imam recites Surah Al 'Ala and Surah Al Kafiroom, and in the last rak'ah, the imam usually recites Surah Al Ikhlas. According to the madhab of Imam Abu Hanifah: recite the three quls.

- What is the ruling of qunut in witr salat? The majority of the fuqaha say that the qunut is optional. Some do not allow for qunut to be made in witr. According to Imam Abu Hanifah: it is part of the witr and performed before going to the ruku' and the du'a is made silently. When finished, the imam says Allahu Akbar and moves to the ruku'.

The most popular now is two rak'ah and then one rak'ah witr and the du'a is made after the ruku'. What should be said in the du'a? The Prophet (*sal Allahu alayhi wa sallam*) instructed Ali (*radhi Allahu 'anhu*) to say a du'a. Many imams then add on du'a after this.

- When should the qunut be recited, before or after the ruku'?

It is mostly practiced after the ruku'. Du'a an-nawazil, which is for catastrophes, is usually recited after coming back from the ruku'. From the hadeeth of Anas, he saw the Prophet (*sal Allahu alayhi wa sallam*) making the qunut before the ruku'.

- Is it possible to recite the qunut in any language besides Arabic?

Better to recite in Arabic. If you cannot, then stick to the du'a from the hadeeth of Ali (*radhi Allahu 'anhu*).

- What if someone misses witr salat?

You can make up for it during the next day. Pray sometime between sunrise and dhuhr to make this up. However, you need to make it an even number of rak'ah. If your witr is normally one rak'ah, then pray two during the day. If your witr is normally three rak'ah, then pray four during the day.

If the sun was not yet up, then you can pray witr before praying fajr. You would pray witr one rak'ah and then pray the sunnah of fajr and then the fard of fajr.

- What to do if you wake up for qiyam at night after you've already prayed witr? Do you have to re-do your witr?

The Prophet (*sal Allahu alayhi wa sallam*) said there should be no two witr in one night. The Prophet (*sal Allahu alayhi wa sallam*) said to make witr the last thing that you pray.

Shaykh Yaser believes that the witr should be maintained, so pray the witr again at the end of the qiyam. Wa Allahu 'Alam.

Should you pray one rak'ah first to even the witr you prayed the night before and then pray witr at the end of the qiyam? No. This is like praying witr three times.

3. Ad-Duha

The salat during the forenoon time. The Prophet (*sal Allahu alayhi wa sallam*) did not maintain this salah regularly but encouraged us to pray it. The Prophet (*sal Allahu alayhi wa sallam*) made these two rak'ah as equivalent to giving charity on behalf of all of the joints of your body.

Abu Dharr narrated that the Messenger said: "...The words 'Praise be to Allah' is a charity; the words 'Glory be to Allah' is a charity; the words 'There is no god but Allah' is a charity; the words 'Allah is Great' is a charity; enjoining the good is a charity; detaining from evil is charity. And ad-Duha Prayer of two units substitutes all of these." [Muslim]

- When is the best time to pray dhuha?

When the sun becomes bright and gets hot. Around 9 or 10 am. The sahabah would pray ad-duha when the baby camels would start walking around in the desert because the heat on the sand was too much to sit.

- How many rak'aat does salat ad-duha consist of?

According to the hadeeth mentioned during the conquest of Makkah when he performed ad-duha, he performed 8 rak'ah. You have the option to pray 2, 4, or 8 rak'ah. Some ulema consider the 8 rak'ah as being the sunnah of the conquest out of gratitude.

4. Ash-shurooq (or ishraq)

The salat performed after sunrise.

'He who performs Fajr Salat with Jamaat and remains seated in the same place while engaging in Dhikr until after sunrise and thereafter performs 2 Rak'aat Nafl Salat, (Ishraq), he will obtain the reward of one Hajj and one Umrah.' [Tirmidhi]

Pray salat in the masjid in congregation and stay in place and make dhikr until the sun rises. After the sun rises, pray two rak'ah, and you will have the reward of this. Does this mean in the masjid or in the same spot? Shaykh Yaser believes that this means staying in the same spot.

Q: Is this salat the same as salat ad-duha? No!

What about women who do not go to the masjid? They can perform this at home. The Prophet (*sal Allahu alayhi wa sallam*) once saw Umm Salamah making dhikr in the masjid and left and came back and found her doing the same thing, and he said that he has said a few words of dhikr four times that is equivalent to what she had done.

5. Qiyam al-layl

The salat that is done anytime during the night after isha salat.

Qiyam al-layl is every salah performed after salat al-isha. Qiyam al layl can be done anytime after salat al-isha. Therefore, it can be done before sleeping, in the middle of the night, or at the end of the night.

Q: What is the difference between qiyam al-layl and tahajjud? Tahajjud is a title given exclusively to the night prayer after sleep. The salah performed before sleeping is generally called qiyam al layl.

1) Its virtue

If you can master qiyam al layl, then nothing can stand in front of you in this life.

“Do not ever disregard Praying at night! Because it was a custom of righteous people before you. Worshipping at night brings one closer to Allah, atones for ones sins, keeps the body from illnesses, and prevents one from performing sinful acts.” [Tirmidhi]

2) A sign of goodness

Abdullah bin Omar, told Hafsa one of his dreams, in order for it to be interpreted by the Prophet (*sal Allahu alayhi wa sallam*). Hafsa was the sister of Abdullah and the wife of the Prophet (*sal Allahu alayhi wa sallam*). The Prophet (*sal Allahu alayhi wa sallam*) said when interpreting the dream: “Abdullah is a great person. Yet, it would be superb if he Prayed at night!” From that day on, Abdullah never abandoned Praying at night.” [Bukhari]

3) The best time for it

The Messenger was once asked: “In which part of the night is worship more likely to be accepted?” He replied: “The acts of worship that are done in the second half of the night...” [Abu Dawood]

The best time is the last third of the night. The Prophet (*sal Allahu alayhi wa sallam*) would often barely finish his witr before witr time.

4) To be performed after awakening from sleep

“The most virtuous Prayer except the obligatory Prayers is the one offered by becoming awake after sleep at night.” [Muslim]

If you do not think that you can maintain qiyam al layl late, then pray it before sleeping.

5) Lengthy standing

The Prophet (*sal Allahu alayhi wa sallam*) used to Pray at night until he is footsore. He was once asked: “O the Messenger of Allah (*sal Allahu alayhi wa sallam*) Why do you strain yourself though Allah declared in the Qur’an (in chapter 48) that you were forgiven of all your sins?” He replied: “Should not I be a thanking servant?” [Bukhari]

Q: Which is more virtuous in qiyam layl, long standing or long sujood?

In qiyam al layl, the long standing is better than the long sujood.

Aisha (*radhi Allahu ‘anha*) said he used to pray the first four and do not ask how beautiful and nice they were. Then he would take rest and pray four more.

6) Why is it hard to wake up?

“When you sleep Satan ties three knots on the back of your neck. And he says to each knot ‘let a long night stay with you.’ When you wake up and cite the name of Allah one of the knots unties. When you make ablution another knot unties. And when you offer a Prayer all of the knots untie. Thus, you wake up hale and hearty in the morning. Otherwise, you wake up asleep and downhearted.” [Bukhari]

It is difficult because of many reasons both physical and because of our behavior and practice during the day. If you do not have a healthy body, you will need longer sleep. If you are stressed out during the day, you will have a hard time waking up.

The biggest reason for not waking up is the Shaytan, who ties knots behind the back of your head. If you mention Allah, then one knot is released. When you make wudu, the second is released. When you pray salah, all of the knots have been untied.

7) To help one another

“If a man wakes up at night and also wakes his wife up to offer two units of Prayer together, Allah registers their names among those who remember Allah most.” [Abu Dawood]

“Let Allah show mercy to the man who wakes up at night to Pray, and also wakes his wife up to do so. Let Allah show mercy to the woman who wakes up at night to Pray, and also wakes her husband up to do so!”

8) Sincerity is a must

“There are many who worship at night, yet they get nothing out of it. They just stay awake.” [Ahmad]

This is the most important part of qiyam al layl. If you are not sincere, then you will lose your ibaadah. The Prophet (*sal Allahu alayhi wa sallam*) said that some people will get nothing from the long standing in the night except for fatigue.

The deed can be nullified long after it has been done. Never show off about qiyam al layl.

Fiqh scenarios:

- Is it possible to pray qiyam al-layl while holding the Quran?

Yes, but it is better to recite what you know and repeat it instead of holding the mus-haf. It is fine to keep reciting Surah Al Ikhlas and repeating it.

- Can someone make du’a in sujood in any language besides the Arabic?

During the nafl salat, this is ok. In the fard salah, you can only pronounce in Arabic.

Action Item:

- How to prepare yourself for qiyam al-layl

6. Tahiyyat al-masjid

The salat performed upon entering the masjid.

Abu Qatada narrated, the Messenger said: “Let one of you Pray two units of Prayer when s/he enters a mosque before sitting down!” [Bukhari]

What constitutes a masjid? A place designated for salah for the five daily prayers and jumu'ah. If it is a place designated for salah but not the five daily prayers but jumu'ah is prayed there, then it is a musallah and not a masjid.

When you enter the masjid, you are required to pray two salat before sitting down. If someone enters the masjid, they should not sit before praying two rak'at.

Fiqh scenarios:

- What if someone enters the masjid while the jama'ah has already been established?
Join the jama'ah straight away.
- What if someone enters the masjid during the prohibited times, can he still pray it?
According to Imam Shafi'ee, there is a reason for the salah, and you can pray it. According to Imam Abu Hanifah, you cannot pray the salah because it is a time of prohibition.
- What if someone enters the masjid on Friday while the khateeb is already on the mimbar giving the khutbah, should he sit down or pray?
He should pray two rak'at and make it short.
According to Abu Hanifah: sit down because the khutbah is more important.

The Prophet (*sal Allahu alayhi wa sallam*) was giving a khutbah one day and a man came in and sat down. The Prophet (*sal Allahu alayhi wa sallam*) stopped the khutbah and asked the man if he had prayed two rak'ah. The man replied that he had not, and the Prophet (*sal Allahu alayhi wa sallam*) told him to stand up and pray two rak'ah and make it short.

- What is the tahiyyah of al-Masjid al-Haram in Makkah, is it two rak'at or tawaaf?
If it is at the arrival to the city, then it is the tawaaf. If you are in Makkah now for a few days, you don't have to make the tawaaf and can pray two rak'ah and sit down. You can make the tawaaf.

If it is your habit to pray the four sunnah before dhuhr and you come to the masjid before dhuhr prayer, then you do not need to pray 2 tahiyyatul masjid + 2 sunnah + 2 sunnah because the two rak'ah of sunnah can count as tahiyyatul masjid. Tahiyyatul masjid is not an exclusive salah unless there is no other reason for you to pray. For example, if you have already prayed dhuhr and the sunnah of dhuhr, then it is a special reason to pray.

What if you just came to the masjid to pick up your child from Islamic school or to go to the office? You do not need to pray the two rak'ah because you are not planning to stay.

Can you pray the sunnah with the intention of tahiyyatul masjid as well? Yes.

If you sit down and start talking to people, then it is too late for tahiyyatul masjid. There is no qadaa' for tahiyyatul masjid.

7. Al-istikharah

The salat done seeking guidance from Allah for a particular matter.

Jabir bin Abdallah said: "The Prophet (*sal Allahu alayhi wa sallam*) would instruct us to Pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur'an. He would say, "If any of you intends to undertake a matter then let him Pray two supererogatory units (two Rak'at Nafil) of Prayer and after which he should supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ،
وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ
فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ،
وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَالِمُ
الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ
هَذَا الْأَمْرَ -وَيَسْمِي حَاجَتَهُ- خَيْرٌ
لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي
فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي
فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ
شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ
أَرْضِنِي بِهِ.

‘O Allah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favor, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.’ [Bukhari]

Any word beginning with alif-seen-ta means soliciting something or asking for something. Istikharah means soliciting guidance / choice. Istisharah is soliciting something to do with mashoorah, meaning soliciting for advice. Istikharah is soliciting guidance and choice from Allah (*subhanahu wa-ta'ala*).

The companions used to make istikhaarah for things that were even insignificant. Whenever there is something significant in your life that you need to make a decision about, then seek the guidance of Allah. Istisharah is from people. Before making istikhaarah, start with the istisharah. Based on the information you have collected, start formulating your options.

Make wudu and pray two rak'ah with the intention of istikhaarah. When you are done from the salah, raise the hands and make the du'a. You make the du'a after you are done with the two rak'ah. During the salah, what are you focused on? You focus on the salah and not on the matter you are making istikhaarah about. What if you do not

know how to make the du'a in Arabic? Make it in English. What if you have not memorized it? You can read it, but it is better if it comes out from the heart. It is better to memorize it and use it frequently.

Fiqh scenarios:

- What matters should one pray istikhaarah for?
 Significant matters in your life. Even for things you may consider insignificant.
- How often should one repeat salat al-istikharah for the same matter?
 One time is enough. Pray istikhaarah until you have the feeling that it is what you want or what you feel comfortable with.
 One is more than enough if done properly.
- How does a person get a response for his/her istikhaarah?
 Nothing dramatic will happen. It may be a good feeling or a good word. You may hear something that coincides what you are asking for. The Prophet (*sal Allahu alayhi wa sallam*) used to like good omens, like hearing someone say something good.
- Is it obligatory to follow the result of salat al-istikharah?
 If you do not feel good about it, should you go by your feeling? What if the response that you get makes you feel confused or nervous? Should you go by the feeling? Is it ok to go against what you feel? What if the feeling was very good, then can you say no? It is optional. Istikhaarah is not binding on you.

You make istikhaarah when you have not decided. If you have decided, then there is no need to make istikhaarah.

If a woman has her period, can she just make the du'a without praying the two rak'at? Yes, she can make the du'a.

Can you have someone pray the istikhaarah for you? No. Istikhaarah is for yourself. People can pray for you but not make the salat al istikhaarah for you.

The istisharah is about collecting information and data.

8. Al wudu

The salat performed after one makes wudu.

Abu Hurayrah narrated, the Messenger said to Bilal at the time of Fajr Salat: "Tell me Bilal of the deeds you have done since becoming a Muslim for which you expect the best reward, for I heard the sound of your sandals in front of me in Paradise." Bilal replied: "I have done nothing in the hope of best reward except of offering Nafl Salat immediately after doing wudu at any hour of the day or the night." [Bukhari and Muslim]

If you pray two rak'at sunnah after making wudu, then this also fulfills this salah, similar to tahiyyatul masjid.

Always remain on tahaarah, and when you go to the bathroom, make wudu, and it can be the quick wudu of washing each part once. When you go to the masjid, you can make the total wudu for the salah. Bilal (*radhi Allahu 'anhu*) used to pray the two rak'ah during the day and the night.

9. At tawbah

The salat done after someone does a sinful act that requires repentance.

Abu Bakr narrated that the Messenger said, “There is no one who commits a sin, goes and performs ritual ablutions, and then Prays two Rak’aat after which they seek Allah’s forgiveness except that He forgives them.” After this, he (peace and blessings be upon him) recited Allah Most High’s words, supplicate:

“And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgives sins save Allah only? - and will not knowingly repeat (the wrong) they did.” [Al Imraan 3:135] [Abu Dawood and Nisa’i]

10. Al-haaja

The salat performed when someone is in need of something.

There is no god but Allah the Clement and Wise. There is no god but Allah the High and Mighty. Glory be to Allah, Lord of the Tremendous Throne. All praise is to Allah, Lord of the worlds. I ask you (O Allah) for everything that leads to Your mercy, and Your tremendous forgiveness, enrichment in all good, and freedom from all sin. Do not leave a sin of mine (O Allah), except that You forgive it, nor any concern except that You create for it an opening, nor any need in which there is Your good pleasure except that You fulfill it, O Most Merciful!” [Tirmidhi and Ibn Majah]

This is disputable in terms of authenticity. The hadeeth is not confirmed to be authentic, but it is mentioned in books of fiqh and salah. The hadeeth is da’eef and not authentic, but you can memorize the du’a and use it on a regular basis.

11. At-tasabeeh / at-tasbeeh

The salat done with ample tasbeeh for the sake of glorifying and praising Allah.

Tasbeeh / tasabeeh comes from the word subhanAllah because the tasbeeh is repeated frequently. The hadeeth of Ibn Abbas:

Ibn Abbas narrated, the Prophet (*sal Allahu alayhi wa sallam*) said to his uncle Abbas: “O Abbas, my dear uncle, shall I give you, shall I gift you, shall I bestow on you ten special gifts. If you do what I am going to tell you shortly, you will gain the following ten benefits: Allah will forgive all your sins: both the first and the last, the old and the new, the conscious ones as well as the unconscious, the small and the big, the private and the public - ten things altogether. You should perform four Rak’aat (of Salah), and in the first Rak’aat you should read Fatiha and a Surah. After having done so, while still standing, read the following: “Subhaana Allah, waal-hamdu lillaah, walaa ilaaha illa Allaah, wa Allaahu akbar” 15 times, then you go to Ruku’ and recite the above again 10 times, then lift your head up from Ruku’ and say, while standing, the same words 10 times, then, go to Sujood and say the same thing 10 times, then, rise from Sujood and while sitting say it again 10 times. Afterwards, you should go back to Sujood again, and say the same words 10 times, then, raise your head from Sujood and, again, say the same thing 10 times: It adds up to a total of 75 Tasbeehs in each Rakah. You must do the same in each of the four Rak’aat. If you can do so once a day than do so; If you can do it once in every Jumu’ah do so; if you cannot, then do it once a month, if you cannot, do it once a year, if you cannot, do it once in your life-time at least.” [Abu Dawood, Ibn Majah and Ibn Khuzaymah]

This hadeeth is very weak. Therefore, the establishment of salat at-tasabeeh is not authentic. Some fuqaha recommend to do it at least once in your life in case it was authentic.

12. Al-awwabeen

The salat performed in six rak'ah after maghrib salat and done continuously with one saaam or with two or three salaams.

Ammar ibn Yasir said: "Whoever Prays six Rak'at after Maghrib, his sins will be forgiven even if they were as much as the rising foam carried by the sea tide." [At Tabarani]

Ibnul Mubarak said: "Whoever offers a Prayer between the evening and late-night Prayer, it is called the 'Awwabeen' Prayer."

This hadeeth is also weak, so this is not authentic.

13. Al-mutlaq

Absolute and unrestricted salat. It is not decided by any timing or number of rak'at. Part of it is what you pray from sunrise until salat al dhuhr.

- 1) Four before asr salat
- 2) Two before maghrib salat
- 3) Between adhan and iqamah
- 4) In the three masajid (Makkah, Madinah, and Jerusalem)
- 5) During times of distress
- 6) Any time during the day of night.

Part of nafl mutlaq is also qiyam al layl. The Prophet (*sal Allahu alayhi wa sallam*) said qiyam al layl should be performed in two rak'ah.

Savor the sweetness of the variety of the nawafil:

- There are day prayers
- There are night prayers
- And let the competition begin

Some of us are day worshippers and some of us are night worshippers. For every occasion and every matter in your life, there is a divine connection with Allah (*subhanahu wa-ta'ala*), whether you are stressed out or overjoyed. Keep track of what you do and what you do not do. The more nafl salawat you add, the better your fareeda will be because you exercise during your nafl.

Action Item:

- There are many nawafil prayers that you need to put in your daily schedule.
- You know what to do.

Chapter 2: Other Congregational Prayers

1. Salat al-jumu'ah (Friday Prayer)

1) Its virtues

Abu Hurayrah narrated, the Messenger of Allah said: "Friday is the best of days. It was on this day that Adam was created, it was on this day that he was granted entry into Paradise, it was on this day that he was removed from Paradise, and the day of resurrection will also take place on this day." [Muslim]

2) The ruling on Friday salat

It is a fard ayn for men who have reached the age of puberty who are residents and not traveling. For women, it is mubaah.

Abdullah ibn Omar narrated, the Messenger said: “People should abstain from leaving out Friday Prayer. If not, Allah the Most High will put a seal over their hearts whereby they will fall into severe negligence.” [Muslim]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the Day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know! [Al Jumu'ah 62:9]

If a man does not attend jumu'ah three consecutive times, then a seal will be placed on his heart. Make sure to break the cycle of three times, and do not let it go three consecutive times.

- What if the masjid has no separate area for women, then can they pray in the back of the masjid?
Women can pray in the back of the masjid. If men and women maintained the same modesty of the sahabah, then there would be no need to maintain the barriers.
- Is jumu'ah prayer a separate salat or a substitution for dhuhr?
Some fuqaha consider it a substitution; therefore, there is sunnah of the salat al-dhuhr. Other fuqaha say that it is a completely separate salah and the timing is a little different based on this. Based on the choice of ruling, you would allow for combining jumu'ah and asr when there is rain or when traveling. Shaykh Yaser does not consider it to be a substitution for dhuhr; therefore, it cannot be combined with asr during travel.
- What is the ruling on leaving jumu'ah for work or school?
If you make a strong case in the school district, you can have excused leave for salat al-jumu'ah. By law, they cannot fire you for religious purposes. You must show dedication in your work before asking for permission. If you cannot do it, then do not miss salat al-jumu'ah three consecutive times.
- 3) What is the time of jumu'ah?
- Is it the same as dhuhr?
Some ulema say that it is the same time as salat al-dhuhr. But there is a hadeeth of the Prophet (*sal Allahu alayhi wa sallam*) that he prayed salat al-jumu'ah one time, and when they left, they were looking for the traces of the shadow. This means that the sun is barely in the zenith, which is not dhuhr time because that is when the sun moves out of the zenith position. Therefore, they prayed before dhuhr time. How early can you make salat al-jumu'ah? Some communities have taken it to extreme measures and have arranged two jama'ahs: one before dhuhr and one after. In some communities there is 45 minutes difference, which may be too much. The best time of doing it is to start the khutbah 20-25 minutes before the actual time of dhuhr, and when the khutbah is over, dhuhr has just started and the prayer is made in dhuhr time.
- Can there be two jumu'ahs in one masjid?
In this society, we do not have any other choice by law because if the masjid capacity cannot exceed a certain number, then one of three options must be done:

- 1) Expand the masjid
 - 2) Pray on rented area (i.e. a hotel)
 - 3) Build another masjid
- It is better to have only one single jumu'ah.

- 4) What is the minimum number of people required to establish the jumu'ah salat?
 According to Imam ash-Shafi'ee: 40 men. Women are not obligated to pray jumu'ah. According to this opinion, if you have 100 women and 35 men, you cannot pray salat al jumu'ah and must pray dhuhr.
 Another opinion: 12 men
 Another opinion: 2 (the imam and the ma'moom)
- 5) Is a masjid one of the requirements to establish jumu'ah?
 No. (If you are traveling, you do not have to pray jumu'ah). If you are staying in a town, then you must go to salat al-jumu'ah regardless of whether you are there for 1 or 2 days. If you are traveling in a car on the way to El Paso, do you have to stop in San Antonio to pray salat al jumu'ah? No.
- 6) How is jumu'ah salat performed?
 - Imam ascends the mimbar and begins with salaam and then sits down.

Q: Can the khateeb be a female?

- Adhan is called.
- Q: How many adhans are there for jumu'ah?
 At the time of the Prophet (*sal Allahu alayhi wa sallam*), it was only one adhaan. During the time of Uthman (*radhi Allahu 'anhu*), another adhaan was added because the ummah had expanded and no one had watches to know when to come. He ordered one of the mu'adhineen to call the adhan in the marketplace. All of the merchants, business people, and customers then know that the time of jumu'ah is coming soon, and by the time they go to the masjid, the actual adhan of the salat al-jumu'ah will be called.

Today, in Muslim countries they make one adhan, and then people stand up to pray two rak'ah and then call the other adhan. There is no sunnah to pray in between the two adhaan. In America, we do not need the first adhaan because people have watches, and the adhaan is done in the masjid and not outside to remind anyone. Should we stop using the first adhaan? This is an argument. Shaykh Al Albani believed that there is no need for the first adhaan. The other shuyookh say it was an ijma' of the sahabah, so it became a sunnah established by the khulafaa', and the Prophet (*sal Allahu alayhi wa sallam*) said to follow his sunnah and the sunnah of the righteous khulafah. Therefore, you can continue this adhan just as Uthman (*radhi Allahu 'anhu*) established it.

The reward is from the second adhan.

- Imam performs the khutbah.
 The sunnah is to begin the khutbah with alhumdulillah, thanaa', and salawat on the Prophet (*sal Allahu alayhi wa sallam*) and then the khutbah.

Q: Should there be any halaqah before jumu'ah salat? No. Many masajid today follow a particular school of thought (Hanafi) that the khutbah is mandatory to be given in Arabic even though no one understands it, so they make up for it by having the imam give a halaqah in English before. It is even a dispute amongst the scholars of the Hanafi madhab. The purpose of the khutbah is to give it in a language that the people comprehend.

Q: What is the ruling on the khutbah for jumu'ah? The khutbah for jumu'ah is waajib, but it is not a rukn, meaning that if someone comes late and misses the khutbah but attends the salah, then it is acceptable. Imam Abu Hanifah mandates that you attend the last portion of the khutbah.

Q: How should the khutbah start?
 Alhumdulillah, thanaa', then the khutbah.

Q: What is the ruling on the du'a after khutbah?
 The Prophet (*sal Allahu alayhi wa sallam*) did not maintain a certain etiquette. The Prophet (*sal Allahu alayhi wa sallam*) sometimes finished and went to the salah. If the imam makes du'a at the end of the khutbah, then say ameen silently, and you do not have to raise your hands.

Q: What if someone misses the khutbah? Is his salat still valid?

Q: Can the khutbah be done in any language besides Arabic?
 Yes, it can be done in the language that the people can understand.

Q: How long should the khutbah be?
 The shorter the khutbah, the better according to the Prophet (*sal Allahu alayhi wa sallam*). A sign of the understanding and wisdom of the person is the short khutbah and the long salah. Sometimes a khutbah would last no longer than three or four minutes, because the purpose of the khutbah is to give a message. Some of the fuqaha today use the khutbah for education and provide many details. It is all about giving a short message.

- Iqama is called

Q: Can someone else besides the one who called the adhan call for the iqama?

- Praying two rak'at with the recitation being done out loud.

Q: What should the imam recite for jumu'ah salat? The sunnah of the Prophet (*sal Allahu alayhi wa sallam*) is to recite Surah Al 'Ala and Surah Al Ghashiyah. On other occasions: Surah Al Jumu'ah and Surah Al Munafiqoon

Q: Can another imam lead the salat other than the khateeb?

The khutbah can be given by one person and the salat led by another. It is preferable for the same person to do both.

Fiqh Scenarios:

- Should dhuhr salat be prayed after jumu'ah salat as a precaution?

No. This is a bid'ah.

- Are women obligated to attend jumu'ah? Should they be discouraged?

No, they are not obligated. They should not be discouraged. It is permissible.

- Is jumu'ah salat still obligatory on a traveler?

No, unless you stay in a town and are awake. In this case, you should pray with the people.

- Is there any nafl salat for jumu'ah?

There is no nafl before jumu'ah. You pray two rak'ah after if you pray at home, and pray four rak'ah after the salat if you pray in the masjid.

- What if Eid falls on Friday, what should we do with jumu'ah salat?
 If you pray salat al Eid, then you do not pray salat al jumu'ah, but you still need to pray dhuhr salat. You can pray the Eid salat and also pray salat al jumu'ah afterwards.

Action Item:

Whenever you go to jumu'ah, make sure you do the following:

- Start your preparation for jumu'ah the night before.
- Do the possible hygienic preparation for Friday.
- Make sure to pray fajr in the masjid.
- Take your ghusl before jumu'ah, if you cannot then before you leave in the morning.
- Make Friday a special occasion and dress up for it in a halal way.
- Come to jumu'ah as early as possible. Whoever comes late will not be registered for jumu'ah records. When the imam stands on the mimbar, then the angels close the records.
- Make sure to pray as many nawaafil as you can before you sit down. Pray in sets of two rak'ah.
- Recite Surat al-Kahf. This can recite anytime between fajr salat and sunset on Friday.
- Listen to the khutbah and benefit from the dhikr.

2. Salat al Eid

1) When does Eid salat take place?

There are two Eids. Eid al Fitr is the first day of Shawwal. Eid al Adha is the 10th day of Dhul Hijjah, which is the day after Arafat.

2) What is the ruling on salat al-Eid?

The ulema have different opinions regarding the ruling. The majority opinion is that it is sunnah al-mu'aqqadah, meaning that it is a highly recommended sunnah. Ahl al hadeeth believe it is waajib, meaning it is mandatory unless there is a valid excuse.

The Prophet (*sal Allahu alayhi wa sallam*) instructed to take women (even on their periods), elderly, and children to the salat al Eid. Women on their menses should attend the khutbah and the celebration.

3) What is the exact time for each salat?

Eid Al Adha is prayed earlier than Eid al Fitr. For Eid Al Fitr, you need to give the people extra time to pay their zakat. For Eid al Adha, you need to give time for people to slaughter the animals. The salah begins after the sun rises. It is when the sun is higher than the height of a spear above the horizon for Eid al Adha. When the height is two spears above the horizon, it is time for Eid al Fitr. Most masajid here give more time to allow people time to come to the masjid.

Eid Al Adha:



Eid Al Fitr:



4) Where should salat al-Eid be performed: a masjid or a musallah?



It should be performed in a musallah or open space. A place where people can gather together. Can it be prayed in a soccer field or a baseball field? Yes. You can pray anywhere that is pure and clean. The larger the place, the better. It is more virtuous to pray in the convention center than the masjid. The purpose is to bring as many Muslims together to enjoy the celebration of Salat Al Eid. It is ok to pray in the masjid.

5) Are there any sunnan for salat al-Eid?

No, there is no sunnah before or after. Do you pray two rak'at when you go to the musallah? No, you just sit down.

If praying salat al Eid in the masjid, you should pray tahiyyatul masjid because it has nothing to do with salat al Eid but with entering the masjid.

6) What is the ruling on the takbeer before salat al-Eid?

It is mustahab that you start your takbeer before salat al eid al fitr from the night before, meaning once they announce that it is Eid al Fitr.

Abdullah ibn Umar used to start his takbeer from the beginning of the month of Dhul Hijjah. The most popular opinion today, is that you start making the takbeerat after fajr salah on the Day of Arafat, which is the 9th of Dhul Hijjah until three days after Eid.

7) Is there any adhan or iqamah for the Eid salah?

No.

8) How is salat al-Eid performed?

- Imam starts with the salat. This is the opposite of salat al-jumu'ah.

Q: How many takbeers are there in each rak'ah?

The ulema have different opinions:

Imam Abu Hanifah: 5 in first rak'ah, and 3 in second rak'ah

Majority: 7 after takbeeratul ihram and 5 after takbeerat of rising from sujud.

How does the imam count? Press your fingers as you raise your hands so that you know where you are. There is nothing said in between the takbeerat.

Q: When is the takbeer of the second rak'ah said?

According to Imam Abu Hanifah, when standing up from sujud, you start reciting, and before ruku' that is when you recite the takbeer and then you move to the ruku'.

The imam says takbeer to rise from sujud and waits for the ma'moom to stand up and then starts the takbeerat.

Q: How should the ma'moomeen do their takbeer?

Do the people behind the imam have to raise their hands as well? Yes.

Do the people behind the imam have to raise their voices? No, they do not have to raise their voices loud and can say it normally.

Q: What to do if the imam forgot or missed some of the takbeerat?

There is no sujud as-sahw and you just continue.

Q: What should the imam recite in the salat?

The etiquette is to recite Surah Al 'Ala in the first rak'ah and Surah Al Ghashiyah in the second rak'ah.

- Khutbah starts after salaah

Q: What is the ruling on the khutbah for salat al-Eid? The khutbah is an optional act. If you would like to attend you can, but if you want to go out, then you can.

Q: How many khutbahs should the sermon include?

One or two? This is an issue of dispute amongst the fuqaha. Some say that it is just like salat al jumu'ah with two khutbahs and a rest in the middle. Others say that it is just one khutbah.

Q: Should the imam commence the khutbah with takbeer?

No. There is no need to start with the takbeer. He can include the takbeer in the khutbah.

Fiqh scenarios:

- Can salat al-Eid be done in multiple places within one town at the same time?
Yes. It is better to have one, but acceptable to have more than one.
- Is it permissible to perform salat al-Eid more than once in the same masjid?
According to regulations here, yes because there is no other option. Muslims should provide a service to have khutbah for Eid in one large place.
- Should women who have a legal excuse come to salat al-Eid?
Yes, but they do not pray with the people.
- If someone misses salat al-Eid, should they still pray it, and how?
They do not do a second jama'ah, but you can pray it on your own just as the imam would have done it with the 7 and 5 takbeerat.
- Is a traveler obligated to pray salat al-Eid?
If you are in a town, then you pray it with the congregation, but if you are on the road, then you do not have to.

For the khutbah: Something cheerful for the occasion.

Savor the sweetness of the Eid celebration:

- Clean yourself for this beautiful occasion. Always look nice and refreshed and smell good wherever you go.
- Wear the best of what you have, clothes and perfume. Sisters should not use perfume when they go out unless it is an all women gathering.
- Come early and join the takbeer crowd, enjoy the rhythm.
- Celebrate the beauty of Eid with all the community, and follow the Prophetic (*sal Allahu alayhi wa sallam*) etiquette.

3. Salat at-Taraweeh (Ramadan night prayers)

Abu Hurayrah (*radhi Allahu 'anhu*) narrated, the Prophet (*sal Allahu alayhi wa sallam*) said, "Whoever spends a night of Ramadan offering prayer with a sincere belief and hope that he will get reward for it, his past sins are forgiven." [Bukhari and Muslim]

This includes salat at-taraweeh and salat at-tahajjud and any salat that you perform in Ramadan.

1) How did salat at-taraweeh start?

2) How many rak'at is it?

Four opinions:

- Eight rak'at
- Twenty rak'at
- Thirty six rak'at (Maliki school)
- No specific number

All have some valid evidences:

8 rak'ah – hadeeth Aisha (*radhi Allahu 'anha*) in Bukhari and Muslim: The Prophet (*sal Allahu alayhi wa sallam*) never prayed more than 11 rak'ah. This is 8 plus 3 rak'ah for witr. She also said regarding the quality of his salah: his four rak'ah were lengthy and beautiful. If you are following 8 rak'ah, then follow the number and the quality.

If you pray the sunnah of the Prophet (*sal Allahu alayhi wa sallam*), then you need to pray the quality 8 rak'ah.

20 rak'ah – Narration that Umar (*radhi Allahu 'anhu*) when he saw the people scattered making their own taraweeh, he had them all pray behind Ubayy ibn Ka'ab and they prayed 20 rak'ah because not all the people may be able to pray that standing that long. They base it on the hadeeth of the Prophet (*sal Allahu alayhi wa sallam*) to pray two rak'ah by two rak'ah.

The Malikis have no actual evidence but praying two by two. If you recite less, then make them more rak'at, which is a false argument. It is about following the Prophet (*sal Allahu alayhi wa sallam*), which has no limit two by two.

Follow the congregation and pray with them. What if someone wants to add more after the imam finishes? You can add one rak'ah when the imam finishes his witr to make it two for yourself, and pray later at home and then finish with the witr before salat al fajr.

- 3) How should it be performed – by two units or four? Two rak'ah. Abu Hanifah prefers four rak'ah together but recite out loud in all four rak'ah.
- 4) Is congregation a prerequisite for taraweeh?
 No. It was initiated by the Prophet (*sal Allahu alayhi wa sallam*) when there was no congregation for it, and then people started to join him.
- 5) Is performing it in a masjid a prerequisite for its validity?
 No, you can pray at home.
- 6) How much of the Quran should be recited in taraweeh?
 As much as people can enjoy. If finishing the Quran causes him to lose the congregation, then he should read less than that. If finishing the Quran is going to cause him to recite very fast, then he should recite less. The people should be tranquil and at peace in the salah.

4. Salat al-Khusoof and Kusoof (prayer during solar and lunar eclipse)

This salat is done whenever we observe a specific natural phenomenon of the solar or lunar eclipse. Kusoof is the solar eclipse. Khusoof is the lunar eclipse.

Aisha said: There was a solar eclipse during the time of the Messenger of Allah (*sal Allahu alayhi wa sallam*).

1. He stood up to Pray and prolonged his standing very much.
2. He then bowed and prolonged very much his bowing.

3. He then raised his head and prolonged his standing much, but it was less than the (duration) of the first standing.
4. He then bowed and prolonged bowing much, but it was less than the duration of his first bowing.
5. He then prostrated
6. He then stood up and prolonged the standing, but it was less than the first standing.
7. He then bowed and prolonged his bowing, but it was less than the first bowing.
8. He then lifted his head and then stood up and prolonged his standing, but it was less than the first standing.
9. He then bowed and prolonged bowing and it was less than the first bowing.
10. He then prostrated himself; then he turned about, and the sun had become bright, and he addressed the people.

He praised Allah and lauded Him and said: “The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe the Prayer, give alms. O Ummah of Muhammad, none is more indignant than Allah when His servant (male or female) commits fornication. O Ummah of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little. O Allah, witness, I informed them.” [Muslim]

- 1) What is the ruling on this form of salat?

The two rak'at are prayed in a specific format. This is mentioned in detail in the hadeeth of Aisha (*radhi Allahu 'anha*). There is a long recitation of the Quran. The Prophet (*sal Allahu alayhi wa sallam*) starts the salah and recites the Quran. When finished reciting, he moves to the ruku'. The Prophet (SAWS) remained in the position of ruku' close to the duration of the recitation of the Quran, so if he stood for half an hour reciting, then the ruku' was half an hour. Then the Prophet (*sal Allahu alayhi wa sallam*) would rise from the ruku' and place hands back on the chest and recites Fatihah again. Then another surah is recited, and it is a long recitation but shorter than the first one. Then the Prophet (*sal Allahu alayhi wa sallam*) moved to the ruku' for a length of time close to the length of the recitation. Then the Prophet (*sal Allahu alayhi wa sallam*) rose from the ruku' position and moved to the sujood and prolonged the sujood close to the duration of the ruku'. Then rise from sujood and then second sujood of the same length. This is now one rak'ah. There were two ruku' and two sujood. In the second rak'ah, the same thing is repeated. The tashahhud is then said and then the salaam.

The salah should be as long as the duration of the eclipse.

Attending the salah is highly recommended (sunnah mu'akkadah).

After the salah, there is a short speech. The Prophet (*sal Allahu alayhi wa sallam*) gave a general talk about the reason for performing the salah.

- 2) What is the significance of this salat?
 To show the greatness of Allah (*subhanahu wa-ta'ala*). We need to become closer to Allah (*subhanahu wa-ta'ala*).
- 3) What is the description of this salat?
- 4) Should the recitation be out loud or silent?
 Abu Hanifah: silently
 Majority of the fuqaha: recite out loud.
- 5) What is the ruling on the khutbah?

It is not part of the salah at all. There is no khutbah of the salah but there is a general speech or talk explaining what happened.

- 6) When should the salat start exactly?
 It should start at the beginning of the eclipse and end when the eclipse is over.
- 7) How long should this salat last for?
- 8) Is there any adhan or iqama for this salat?
 No. How are people notified? They should notify the people a day before or the week before. Can they make adhaan to bring people to the masjid? Yes.
- 9) Can this salat be performed while someone is traveling?
 Yes, you can. If driving, it defeats the purpose of the long standing in the salah.
- 10) Can this salat be performed for other natural phenomena such as earthquakes?
 No because it was only done for one purpose.

It can be performed individually or in congregation.

Action Item:

- Practice this form of salat even if there was no eclipse. Just for training purposes.
- Check online to see the upcoming eclipse events.
- Mark your calendar and get ready to do it on your own.
- Better than that, bring some friends and family and lead eclipse salat for them or someone do that for you.
- And the best – encourage your masjid to call for it.

If you are not trained to do it, then it will come like a cultural shock. If you have trained, then it is a joy to perform this salah.

If you know that it is happening because of current technology but cannot see it because of cloud cover, then you can still pray this salah.

Does it have to be in your region? Yes. If it is announced that there is an eclipse in California or New York and it is not visible in your city at all, then you do not have to pray it.

5. Salat al-istisqaa' (prayer for the request of rain)

Istisqaa' means soliciting *suqiya*, which means drinking water. It is to ask Allah (*subhanahu wa-ta'ala*) for the rain. Abu Hurayrah narrated, "The Prophet of Allah (*sal Allahu alayhi wa sallam*) went out one day to make Salat-ul-Ishtisqaa' and prayed two Rak'aat with us without any Adhan or Iqamah. Then, he addressed us and supplicated Allah and turned his face toward the qiblah, with his hands raised. Next, he reversed his cloak, placing its left side on his right side and its right side on his left side." [Ahmad and Ibn Majah]

- 1) What is the ruling on salat al-istisqaa'?
 Two opinions:
First opinion: Malik, Shafi'ee, and Ahmad
 It is an emphasized sunnah. Sunnah al-mu'akkadah (highly recommended sunnah).

Second opinion: Abu Hanifah

There is no congregational salat for istisqaa'. It is only making du'a.

School or Madhab	Opinion
Imams Malik, Shaf'iee, Ahmad	It is an emphasized sunnah.
Imam Abu Hanifah	There is no congregational salat.

- 2) When is the exact time of istisqaa'?
There is no specific time in terms of what day or when. It can be done any day, and the best time to perform it is in the morning around the same time of salat al Eid. Based on this, it is better to have it done on a weekend when people can attend.
- 3) Description of salat al-istisqaa'?
Two rak'ah. Recite out loud in both rak'ah. It is followed by a khutbah. The Prophet (*sal Allahu alayhi wa sallam*) used to recite two rak'ah like jumu'ah. The order is like salat al Eid with the khutbah after the salah.
- 4) Is there a khutbah for salat al-istisqaa'?
The khutbah advises people to show humbleness, humility, remorse, and seeking Mercy from Allah (*subhanahu wa-ta'ala*).
- 5) How humble should people and the imam look like during their salat?
Is it like salat al Eid with people dressed up, or should people be dressed humbly? People need to come out showing humility and humbleness and not showing off in their clothes because they need to show their need to Allah (*subhanahu wa-ta'ala*).
- 6) Should people reverse their jackets and outer garment?

When the khateeb finishes the du'a, if he is wearing a cloak or outer garment, he should take it and switch it over, meaning reverse it by putting the left side on the right shoulder and right side on the left shoulder and walks home wearing it like this. The people should do this as well if they have something above their thawb. Women should not do this. What about jackets? If they can be reversed easily, then it is ok for the men to reverse this.

If someone has a head dress or turban, should it be turned upside down? No. There is no need to reverse these. It is only the outer garment.

Why is the reversal done? It is like a gesture asking Allah to reverse our situation to a better situation the same way we reverse our outer garments.

- 7) Should people fast before they go out for salat al-istisqaa'?
There is no need, but some fuqaha said that it is a sign of humility. The Prophet (*sal Allahu alayhi wa sallam*) said it can be done to show humility and humbleness.
- 8) The du'a made during the khutbah:
The imam faces the people and advises them, and when the imam is done advising the people, he turns around and raises his arms high and makes the du'a.

“O Allah, give us rain. O Allah, give us rain. O Allah, give us rain.”

‘O Allah, (make it rain) around us and not upon us. O Allah,
make it upon the hills, small mountains, bottom of the
valleys, and plantations.’

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيئًا،
نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ.

‘O Allah, give us a saving rain, good and productive, general
and heavy, now and not later, beneficial and not harmful.’

6. Salat al-Khawf (prayer during the time of fear or danger)

This is a form of congregational salah performed during a time of danger or fear. It is mainly performed during the time of war, and specifically speaking in war zones.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا
مِنْ وَرَائِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ أَذَىٰ مِنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ
عَذَابًا مُّهِينًا ﴿١٠٢﴾

When you (O Messenger Muhammad) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers. [An-Nisaa' 4:102]

1) Ruling on salat al-Khawf

You are in a time of trouble and a war zone and in a combat zone, and you are still obligated to make salah in congregation. This has been confirmed not only in the Quran but also in the sunnah of the Prophet (*sal Allahu alayhi wa sallam*). The narrations mention several different formats of performing salat al khawf, which means that it is performed in different ways depending on the circumstances such as if there is a large number, if you are facing the enemy, offensive / defensive positions, etc.

When the circumstances require you to pray this salah, then it must be prayed.

2) What are the reasons for salat al-khawf?

To keep the jam'ah together even though it is a time of war. You are connected to Allah in the best way.

3) Description of salat al-khawf?

If the enemy is not in the direction of the qiblah: (you are camping somewhere and the enemy is somewhere and you do not know if you will be attacked or not).

Some of the people are taking position to guard and protect the army and the camp, and they keep looking in all directions. You pray two rak'ah because you are travelers. The imam prays with the rest one rak'ah (recitation, ruku', rise from ruku', two sajdahs, rise from sajdah). The imam remains standing while those following finish one more rak'ah and make salaam. As each person finishes, they trade positions with a person who had been guarding. The remaining people join the imam with a takbeer (someone gives the imam a gesture that everyone is there). The recitation is made, ruku', rise from ruku', two sajdahs. The imam sits down for the tashahhud and the followers stand up and make up for the missed rak'ah. The imam gives an estimated time for them to finish their tashahhud, and the imam and the followers say the tasleem together.

For salat al maghrib, two rak'ah are prayed with the first group, and the third rak'ah is prayed with the second group.

The reason to break it up is to keep one congregation. If you are not traveling, then you pray two rak'ah with the first group and two rak'ah with the second group. You would combine the salah.

If the enemy is in the direction of the qiblah:

Stand in congregation facing their camp. Two lines are made. When the imam prays the first rak'ah, they pray it together. The imam recites Fatihah and a surah, and the imam and first line go down in ruku' and sujood together. The second line keeps monitoring the situation and does not look at the place of sujood. The imam and the first line stand up together, and then the second line makes the ruku' and sujood. When the second line stands up for the second rak'ah, everyone follows in the recitation of Fatihah and the surah, and then again the imam and first line make ruku' and sujood together, and when they sit for the tashahhud, the second line makes ruku' and sujood. The tashahhud is made, and the tasleem is then said together.

If the team in the back sees an attack coming, what do they do? Run and try to defend yourself. What about if you are in the combat zone, what do you do? You pray as you move, whether you are riding, driving, or walking and regardless of the qiblah direction, you make ruku' and sujood by bowing your head or even your eyes.

What about tahaarah and wudu? Tayammum is the easiest way.

The weapons are kept with them the entire time.

- 4) Are people obligated to perform during time of danger in congregation?
- 5) How should the salat be performed during actual combat?
- 6) Can people during the time of fear and actual combat delay their salat until more convenient time?

Action Item:

- Practice this form of salat with some friends or family
- Exchange roles, be an imam and a ma'moom on different occasions.

The beauty of salat al khawf is that even in time of danger and dire necessity, you need the divine link with Allah (*subhanahu wa-ta'ala*) and you run towards Him. Even in such circumstances, you need to keep your salah and to keep it in congregation. It teaches you that you keep your entire community and army under one leadership. There are many benefits.

Big Action Item:

- Savor the sweetness of the Divine Link experience. Each person has his own unique experience in salah.
- Write down what you have learned from this class.
- Make plan to put it into practice.
- Share the knowledge with others.

Allah (*subhanahu wa-ta'ala*) brought the Prophet (*sal Allahu alayhi wa sallam*) to the seventh heaven to give the command for salah. Five days before passing away, the Prophet (*sal Allahu alayhi wa sallam*) advised on the salah. The last time the Prophet (*sal Allahu alayhi wa sallam*) was sighted, he was looking through the window at his community in the salah. The Prophet (*sal Allahu alayhi wa sallam*) showed the importance of salah until the end.

Final Thought:

What makes you:

1. Pray less than you should be?
2. Pray later than you should be?
3. Pray wrong when you shouldn't be?
4. Pray not when you should be?

04 | Q&A

- Is it permissible for there to be more than one jumu'ah in the same masjid? If yes, than can the first one be prayed before the time of dhuhr or not? If we are not allowed to do it before salat al dhuhr time, am I obligated to come to the first one, or do I have the option to pick one? If I choose to come to the first one, do I have to maintain that one regularly, or can I go to the one which is more convenient?
- If a mu'adhin makes a mistake, can you speak up and correct him? Yes, you can. He will repeat the statement and continue with the adhan.
- Is the red twilight present before the sun completely sets? There will be a time between red and orange. While the sun is setting, it is orange, and when it is deeper in the horizon, then the red twilight begins appearing.
- According to the Maalikis, the time for maghrib is enough to make 5 rak'ah: 3 fard + 2 sunnah.
- What is Shaykh Yaser's opinion on the end time of maghrib? The opinion of the red twilight.
- Should a sister repeat after the adhan while she is unable to pray? Yes, this is dhikr.
- Can women pray while wearing pants? It is not the proper hijab. The prayer is acceptable but not perfect.
- In some schools of thought, they say that men should not wear anything that does not cover the elbows out of respect and modesty. There is no such evidence stressing the importance of covering the head or covering the body in that way, but it is out of modesty. It was a tradition of the Prophet (*sal Allahu alayhi wa sallam*) that he would cover his head not only during salat but during other affairs as well because it was an Arab tradition. The Prophet (*sal Allahu alayhi wa sallam*) had different kinds of turbans. The Prophet (*sal Allahu alayhi wa sallam*) was never seen in public without a head covering during prayer. Allahu 'Alam about him covering his head while at home. In one occasion, Ibn Abbas narrated that the Prophet (*sal Allahu alayhi wa sallam*) was praying without a head cover – Allahu 'Alam the reason why. Generally speaking, it is a sign of modesty for men to cover their heads.
- If a sister starts the jama'ah before the actual jama'ah time and the jama'ah starts in the masjid, then she needs to stop.
- The men cannot see the women's section: No one is allowed to establish jama'ah before the actual time of the jama'ah.
- If a woman prays dhuhr or asr in a masjid where there is no video or way to see the brother's side, then how does she know which rak'ah is being prayed and what is she to do? Once the shaykh forgot the ruku' in salah and went to the sujood and the women did not know what was happening. Shaykh Ash-Shinqiti's opinion: It is wrong to block visibility between the imam and the ma'moon. There needs to be at least a window or curtain as a concession.
- If a woman is praying and the sleeves slide up when she prays sujood, then if it is accidental it would not invalidate the salah, but if it occurs in every single sajdah, then the salah is invalidated. For women to begin the salah without the proper cover, then this is wrong and the salah is invalid.
- If you did not pray asr yet, then can you pray sunnah even though it is time for asr, or should you just pray asr immediately? You can pray as many sunnah as you want until you pray your asr.
- Can you pray any sunnah before making up for the fard that you missed? Yes.

- When the imam finishes both tasleem, then the ma'moon can say the tasleem.
- If you missed dhuhr and go to the masjid and the imam is leading salat al asr, then you can join him with the intention of dhuhr because both are 4 rak'at. If you miss asr, you can join the congregation for maghrib and can continue with the fourth rak'ah. If you miss maghrib and join the imam for isha, then it is a problem and in this case, do not join the imam with the intention of maghrib but with the intention of nafl. You then pray maghrib and isha after.
- If you are a traveler and are praying in dhuhr in the masjid and the imam has already prayed two rak'at, what do you do? Do you finish with the imam because you prayed 2 rak'at or do you stand up and pray 2 more rak'at because the imam prayed 4 rak'at? If you join the imam who is a resident, then you pray 4 rak'at. If the imam was traveling but prayed 4 rak'at, then you pray 4 rak'at.
- When traveling, you need to shorten the salat. Combining the salat is optional. You can maintain each salat at its respective time.
- If you prayed fard at home and then come to the masjid and find them praying in jama'ah, it is obligatory to join them in jama'ah. When you join them, you should have the intention of nafl. What about asr? It will be nafl after your asr, and you join them in the congregation.
- In the fard salah, the du'a and the adhkar must be in Arabic, but in the nafl salah, you can make du'a in your own language if you do not know the Arabic.
- If someone grows up in a locality where they follow one school of thought and do not have the qualifications to do the research, then follow the madhab. If a person has the ability to do research and can study evidences, then they can decide which opinion to follow. What about those living in the West? Follow the imam of your community if you trust their knowledge and their deen.
- You can combine because of need and necessity.
- If the imam prays a very fast salah and you miss two arkaan with him, then the salah is invalid and you separate and finish the salah on your own. If you start the salah with the imam and you start your du'a at the beginning of the salah, and by the time you are finished, the imam moves to ruku' and you have not read Al Fatihah, then what do you do? If you try to recite Fatihah quickly and the imam says sami Allahu liman hamidah and you missed the ruku' with him, then the salah with your imam is invalid, so you separate from the congregation and continue on your own.
- If a man is wearing shorts in the salah and when he makes ruku' or sujood his knees show, this is fine, but if his thighs show, then it invalidates his salah.
- During the times women cannot pray, they should take advantage of the time to review and improve adkhar. Make adhkar, memorize adkhar and du'a, read books.
- If someone has an excessive gas problem, then by the recommendation of a doctor, the ulema say that the person makes wudu' for every salah, meaning once dhuhr time begins, they make wudu, pray the sunnah / fard / sunnah and that is it even if they break the wudu during the salah.
- If a cell phone rings and it is in a purse, then you need to turn it off. If the purse is at the back of the masjid, then you need to break your salah and go to the purse and turn off the phone.
- The camel puts the front arms down first and then the back legs and then fully down.

- If you have wudu and want to break the salah, then you leave the salah with tasleem. If you break the salah because of breaking the wudu, then there is no need for tasleem because the salah is invalid anyway.
- Crying in salah is fine. The Prophet (*sal Allahu alayhi wa sallam*) would sometimes cry in salah. If it is to the extent of wailing, you are not allowed to raise your voice to that level. The Prophet (*sal Allahu alayhi wa sallam*) did not allow us to raise our voices when praying separately. He said, “Do not raise your voices over each other.”
- If you are making salah and forget to recite a surah in addition to surah Al Fatihah, do you have to make sujood as-sahw? No.
- If you are distracted and then come back to your salah and know exactly where you are in the salah, then you do not need to make sujood as-sahw. It only harms the reward you receive in your salah.
- Sujood as-sahw is not needed for verbal mistakes such as saying subhan rabbi al-adheem in the sujood.
- In the Shafi’ee school, if you sleep flat on your back (i.e. dozing), then it invalidates your wudu even though you have awareness and are not deep sleeping.
- Najasah: there are different categories. Blood is considered najas.
- The Prophet (*sal Allahu alayhi wa sallam*) allowed the sunnah of fajr and witr to be prayed qada’. The sunnah of witr is made up during the day: if you pray 3, then pray 4 or if you pray 1, then pray 2.
- In America, most people live 10-15 minutes drive to reach the masjid. The obligation to come to the masjid is not because of the distance but because they live in America. We must maintain our deen and keep the masjid alive and maintain community bonds. The obligation evolves not because of distance to the masjid but because of our special circumstances.
- For women living in Makkah and Madinah, it is better for them to pray at home because the Prophet (*sal Allahu alayhi wa sallam*) instructed the women there that it is better to pray at home. The exception is for travelers.
- If you discover najasah on your clothing after you have finished the salah, then you do not need to pray the salah again because the Prophet (*sal Allahu alayhi wa sallam*) when he discovered the najasah on his shoes, then took off his shoes and continued praying, indicating that the earlier part of the salah was valid. If you know that you have najasah somewhere on your clothing but do not know where and decide to continue praying, then the salah is invalid.
- You do not make du’a in the ruku’ except for the statements the Prophet (*sal Allahu alayhi wa sallam*) instructed us to say. These are words of thanaa’, meaning words of praise of Allah (*subhanahu wa-ta’ala*).
- Making du’a: raise your hands and cup them up. When the Prophet (*sal Allahu alayhi wa sallam*) asked for rain, he raised his finger and made du’a. On another occasion, the Prophet (*sal Allahu alayhi wa sallam*) made du’a with his hands down and this was when he was making thanaa’, and when asking Allah (*subhanahu wa-ta’ala*) for something he would turn them palm up. You can cup your hands and bring them close to the body, raise your hands above your head, align your hands with your shoulder. On Badr, the Prophet (*sal Allahu alayhi wa sallam*) was raising his hands so high that his upper garment fell off of his shoulders.
- When you make du’a, the best direction is the direction of the qiblah.
- If praying outside, it is better to keep your shoes on unless you are not able to make the proper sitting position in sujood.

- If someone is already leading salah and is openly fasiq, then can you follow him? The Prophet (*sal Allahu alayhi wa sallam*) said: Pray behind every good and bad. If the imam is a good person, and if the imam was bad, you pray behind him. His position of leadership and imamah is on himself because he knows he is doing wrong.
- Can the imam delay the iqamah if he is running late? If this is acceptable in the community, then this is fine, but if people do not like it, then they should not wait for the imam. If it is something common, then you need to change the imam. If it is an emergency, then it is a different case. The Prophet (*sal Allahu alayhi wa sallam*) never had a specific timing for the iqamah, and the iqamah would be called when the Prophet (*sal Allahu alayhi wa sallam*) came in. The Prophet (*sal Allahu alayhi wa sallam*) would call for the iqamah when he saw the people, so if they were coming early, then the iqamah would be called early, and if they were coming late, then he would delay the iqamah. We do not have an excuse because we have watches.
- The sunnah of the Prophet (*sal Allahu alayhi wa sallam*) during the rain: he would expose himself a little to the rain. He would roll up his sleeves and let the rain touch his skin, and he said it was just created fresh by Allah (*subhanahu wa-ta'ala*). The Prophet (*sal Allahu alayhi wa sallam*) said it is one of the times when du'a is accepted.
- If you miss three arkaan with the imam, then your salat is invalid and you must start over.
- If you are traveling and go the masjid for jumu'ah, then you pray asr time on time and shortened.
- When you are praying on the plane, then you make your takbeer while seated and recite normally, and bow down a little forward for the ruku', and then when going to the sujood, go lower from the ruku' position.
- The Prophet (*sal Allahu alayhi wa sallam*) said to use olive oil for food and treatments. Rub your body with it because it comes out from a blessed tree. If people suffer from hasad, magic, or 'ayn, then grab a cup of olive oil and read the Quran over it and rub the body with it and it will be healing and treatment.
- Can any sunnah be prayed after fajr salah or asr salah? No, unless there is a reason for it. If you want to make a decision and pray salat al istikhaarah, then try to wait until after the shurooq because it is not long.
- Can a woman make khutbah for jumu'ah for an all women congregation? No.
- If a woman prays fajr at home and stays in her position making dhikr until after the sun rises and prays salat ash-shurooq, then inshAllah she will receive the same reward.
- The school of Imam Abu Hanifah is a very rational school, and they can justify things rationally without a textual daleel.
- It is not the sunnah to leave the imam who is praying salat at-taraweeh. The sunnah is to pray with the imam until the end, regardless of if he prays 8 or 20.
- You can make one of the rawaatib sunnah as istikhaarah.
- How often do you pray tahiyyatul masjid if you are going back and forth to the masjid? If you are in the masjid and then go to the parking lot and then come back and then go into the garden area and then come back, there is no need to pray a second tahiyyatul masjid because you are in the area of the masjid.
- For sunnah before dhuhr: you can also pray four rak'ah connected and recite Fatihah and a surah in each rak'ah.
- Shaykh Yaser holds the opinion that the time for salat al jumu'ah is the time of dhuhr. The khutbah can be read before.